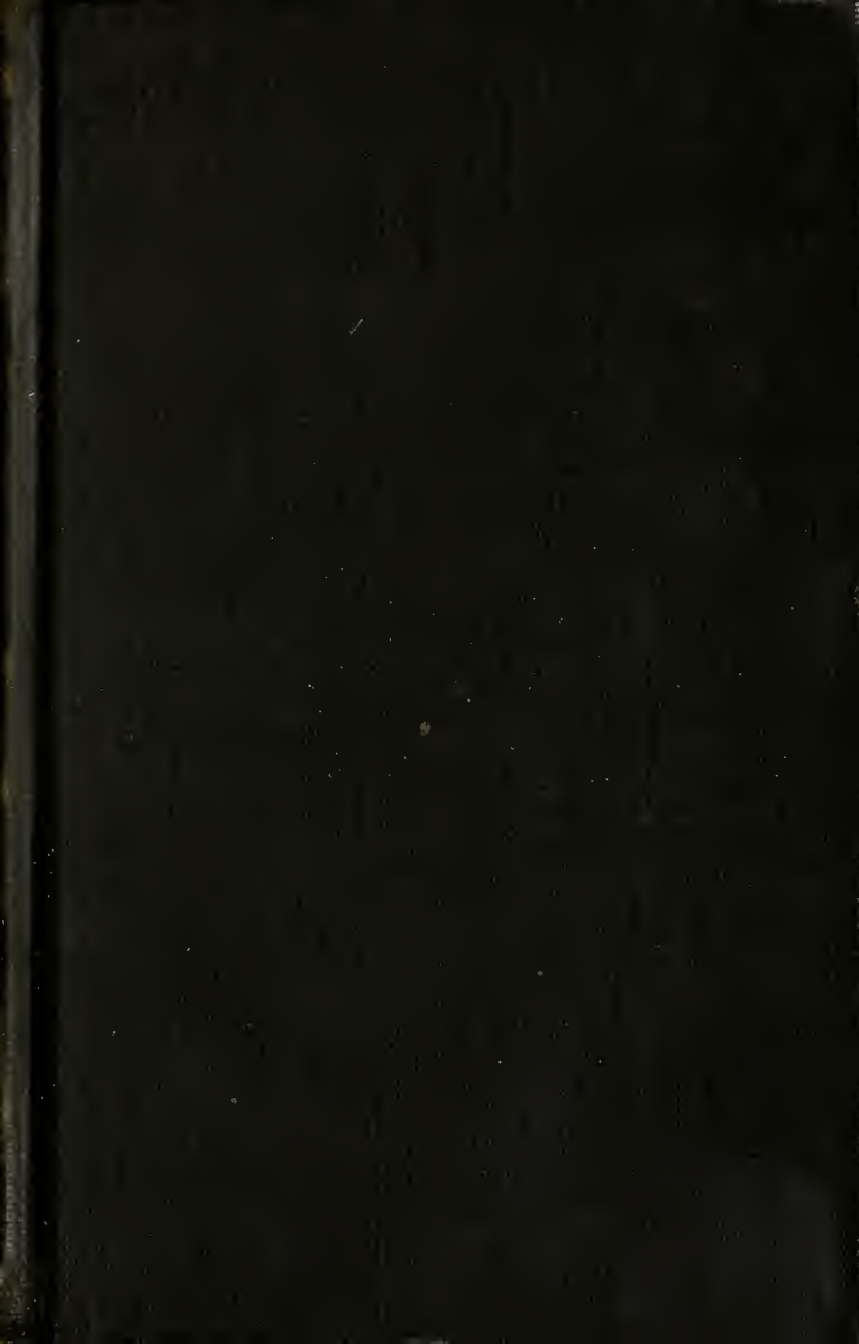






BIBLE TRUTHS,
WITH
SHAKSPEARIAN PARALLELS.

BY
J. B. SELKIRK. *7* *✓*

"If we receive the witness of men, the witness of God is greater."
1 JOHN V. 9.

"All human understandings are nourished by the one Divine Word."
A FRAGMENT OF HERACLITUS.

Third Edition.

WITH ILLUSTRATIVE NOTES AND AN INDEX.



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To L. C. Gent Esq^r
with the author's kind regards

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INTRODUCTION.

“In His hand are both we and our words.”

WISDOM vii. 17.

ONE of the most interesting characteristics of the standard literature of our country is the sterling biblical morality it reflects. This is not only observable in those works which form so important and fundamental a part of British Classics, the writings of our standard divines—where, indeed, such a specialty might naturally be expected,—but it is also a prominent feature in the writings of our greatest philosophers and poets. In the works of Bacon and Milton it is especially noticeable. Throughout the entire works of the great “father of experimental philosophy” this peculiarity is sufficiently apparent; but in his essays,—the especial favourites of the author—which he so carefully revised and re-wrote in the ripeness of his age and experience, and which therefore may be considered the very cream and essence of his wonderful genius, this characteristic element

obtains a prominence that cannot fail to have struck his most cursory reader. Out of these fifty-eight short essays, I have found, in twenty-four of them that treat more exclusively of moral subjects, more than seventy allusions to Scripture,—so natural was it—to borrow a figure of his own—for his great mind “to turn upon the poles of truth,” and to revert to its great fountain-head, in support and confirmation of his own profound conclusions.

An analogous moral tone is so abundantly apparent in the works of Milton, that it is unnecessary to particularize it ; and although the nature of the controversies that vexed his times, and in which he took so prominent a part, would have been more than sufficient to have given his prose writings this particular colour and bent, yet in his poems, “the immortal part of him,” a similar spirit pervades every page. To such heights of moral grandeur, indeed, does it lead him, in some of those sublimer passages of his, that one feels as he reads that they have been written in the conscious over-shadowing of that same Spirit from under whose cloud-veiled majesty on the mount issued the eternal politics of heaven.

In an almost equal degree downwards toward our minor writers will this feature be found to exist, and there is scarcely an abiding name in literature

in which it is not a notable characteristic. This unconscious coincidence between the morality of the greatest minds and that of revelation suggests a field of inquiry, tempting indeed to enter, but of too extended a character to be treated, as the fertility of the subject would require, within the narrow limits of a preface. That such a coincidence, however, is not altogether the mere result of educational prejudice, as some no doubt will be ready to assume, is quite evident from the fact of its having been sometimes conspicuous in the works of men singularly heedless of Scripture morality, and even of men the general tone of whose works has been notoriously out of keeping and opposed to it ; and further, by the fact that it also holds good in many cases between the morality of the New Testament and the minds of men who wrote before the Christian era. The Christianity of Platonism affords an interesting evidence of this. The coincidence, I imagine, is no mere outward accident of education, but a God-implanted principle, radical and innate, the very natural homage of the greatest spirits to the Father of all spirits, the irresistible gravitation of all moral genius to its common centre.

But by far the most prominent example of this deference and homage paid to revealed truth will be found in the works of Shakspeare. As he excels

in nearly all other points, so also is he greatest in this. So perfectly impregnated with the leaven of the Bible are his works, that we can scarcely open them as if by accident without encountering one or other of its great truths which his genius has assimilated and reproduced in words that seem to renew its authority, and strengthen its claims upon men's attention.

The character and extent of Shakspeare's education is a subject which has been discussed already *ad nauseam*—one of those unfortunate points of which so little is known, that every one thinks himself entitled to have his say in it. But if internal evidence from his works has any place in the argument at all, the most extreme disputants on either side the question will readily concede that one of the principal influences that moulded and guided his intellect—that one of his great teachers, indeed, was the Bible. It is not only apparent in the tone of his morality, but in the manner of it also. Both the spirit and the letter bear witness. It has left its impression, not only on his mind, but on his idiom, on the exquisite simplicity of his diction, and on the intense *homeliness* with which he brings his truths to bear on men's "business and bosoms," while his innumerable allusions, direct and indirect, to Scripture history; persons, places, events, doctrines, parables, precepts, and even

phrases, discover a familiarity with the Bible that proves it must have been eminently the book after his own heart. And there can be little doubt but that he could have endorsed the confession of one of the greatest of modern writers, who, with considerable justice, has been called the Shakspeare of Germany. "It is a belief in the Bible," says Goethe, "which has served me as the guide of my literary life. I have found it a capital safely invested, and richly productive of interest." The Reformation tinged the entire literature of the Elizabethan era with the same spirit. It was the distinguishing feature of the time, and naturally enough culminated in the greatest genius of the time. The awakening spirit of religious freedom, that early in the century had received such an impetus from the fire then kindled in Germany and that had been so mightily aided by the art of printing, then established in the country for about half a century, had now fairly taken root in the English character. Men's minds were on the rack of curiosity, eager to anticipate the result that so many open Bibles would surely bring about, and, so to speak, were waiting upon the men who could popularly incorporate the glorious element in their literature. Modern civilization can scarcely be too grateful for the providential fact of Shakspeare's coming into the world when he did. The time

demanded him, and he came like a star to its appointed orbit, so wonderful did his genius fit the spiritual necessities of the age.

It would be an interesting question to answer, How much of Shakspeare's generally admitted superiority may be fairly attributed to this universal habit of his, of adopting and identifying himself in his works with the morality of Scripture? I suspect it is one of the principal secrets of his wide-spread and wide-spreading fame. A great deal more of the purely moral element goes to the build of what we call genius, than the great majority of people are prepared to admit. The materialism that in its pseudo-scientific mask has such an all-deceiving fascination for the present age, has done its best to disguise the fact, and would like nothing so well as to be able to prove that all mental and spiritual superiority in a man is to be accounted for on certain fixed bases of physiological structure and development. Without detracting from such an argument one syllable of the truth it manifestly contains, it should by no means be held to settle the whole question. The almost blasphemous self-sufficiency with which such arguments are nowadays advanced, as explaining the whole mystery, does not meet with the opposition it deserves, tending, as it certainly has already done, to a mischievous extent, popu-

larly to blunt all faith, if not indeed to bring about an utter scepticism in the only true source of power in a man, and the only channel through which the highest influences can reach him—namely, that mysterious point of contact between him and his Creator which no science can ever hope to explain. This fatal teaching is fast framing a religion that almost forgets the only object of worship, in a morbid hurry and insatiable desire to explain moral phenomena that lie far out of human reach, and has laid the foundation of a philosophy which encourages in its disciples such an inordinate love of those secondary laws that regulate the mere details of the mental machine, that it leaves out of count altogether the Prime Mover. It is all the more to be deplored that such a tendency should be commonly alluded to by many as a feature upon which the age should be congratulated, instead of being crushed as exhibiting the first symptoms, in the man or in the nation, of ultimate imbecility. No mere preponderance of intellectual power alone can sufficiently account for the workings of that faculty so “fearfully and wonderfully made,” which constitutes the highest forms of genius. It is all the more inscrutable that its source is not so much intellectual as spiritual. We call it *inspiration*. Does not the very word breathe a rebuke to the materialism that,

ignoring its direct indebtedness to God, would proceed to explain it as only a more elaborate piece of mental mechanism? Does not the very word confess it to be a breath of that more mysterious Spirit that "bloweth where it listeth; thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth"? The most perfect human organization must wait upon the moving of a higher spirit than its own; and its moral endowment, before it has any right to be called genius, must be commensurate with its intellectual gift. We require to take but a very cursory view of the works of our greatest authors, to enable us to conclude that it is not the power and beauty alone of genius that gives that perennial freshness to all that is imperishable in literature, but that its morality is its greatest preservative. In addition to all other claims on our admiration, it must also possess "some soul of goodness" to enable it to outlive the storms of time. There is also a strong negative presumption in favour of this view in the fact that there is nothing so shortlived and suicidal in literature as impurity. The age of which we have been speaking affords us a striking example of it. Never was there such a moral declension, and with it an intellectual atrophy, as exhibited between the drama of Elizabeth and the drama of the Restoration. In the time of Elizabeth and

James, dramatic literature was the vehicle of as great thoughts as ever were uttered, or perhaps ever will be uttered, in the whole history of our language; but by the dry-rot of impurity that began to eat into it in the subsequent reigns of the two Charleses, it fell so low that even the genius of Dryden will never be able to lift it out of the moral puddle he helped to sink it in. All that was great in nature forsook it, and what was only paltry in art remained, till, dragging on through the mire in the hands of Wycherly, Congreve, Vanburgh, and Farquhar, it gradually weakened down into the most rubbishy small-talk that ever disgraced a nation's literature.

So quickly does this moral gangrene bring about its own dissolution. It not only neutralizes the effect by impairing the beauty of the thing written, but by that dreadful law of retribution by which evil thought and evil done are made to gravitate towards each other, like monsters that hug each other to death, the writer, too, is dragged down, it may be to him by imperceptible degrees, but not the less surely down, to the level of the thing he writes. It does not only clog the action, but it breaks the very springs of genius, and men of otherwise great powers and parts are dwarfed by its narrowing tendency into mere sayers of smart things, mere coiners of literary conceits, until they

get so entangled and limed, so to speak, in their own impurity, that they cannot be great if they would.

“In such cases
Men’s natures wrangle with inferior things,
Though great ones are their object.”

Even in our greatest authors, who have mixed with the pure fire of their genius more than enough of the grosser elements of earth, it will be found that their true fame rests altogether on the pure metal, and never, as some would almost hint, upon the earthly ore with which it is alloyed, however enhanced such impurity may be by the brilliancy of the talent which accompanies it. Where in such a case there exists real worth in a man’s writings, time seems to serve them in the capacity of a vessel wherein the whole is held in solution, until all that is impure falls to the bottom like a useless precipitate, and the real nectar only is left. I know no better illustration of this than in the case of Burns. It is not now the outward dash of his boisterous license that we revere in him, with whatever genius he wield his weapon, but the abiding grandeur of his name ; and what we really love above all to remember in him, is the central fire of the man, that in spite of himself continually flashes out behind the blackest cloud of his earthiness, revealing a character whose deep foundations are built upon a rock of the rarest humanity and

the stanchest truth, and on a morality, indeed, whose basis is rigidly and essentially biblical.

Amongst the many good things that fell from the pen and lips of the late Professor George Wilson, of Edinburgh, it used to be a common regret of his that the readers of the present age did not sufficiently peruse "their Bibles and their Shakspeares." And if the character of the general literary taste of the day may be determined in any measure by the quality of a great part of the supply, we must admit that the age yields abundant proof that the censure is only too well deserved. The literature of the day—more particularly in its periodical forms, which have so amazingly increased upon us of late—has in many cases almost supplanted the literature of the ages. But of course a great deal of this evil is inevitable, as it is impossible to increase the facilities of obtaining and cultivating a luxury such as reading—or, indeed, any other luxury—without also increasing the facility and probability of its abuse. It is to be deplored, however, that the reverence for our best books seems to have decayed in almost the same ratio as their cheapness and plentifulness has increased. Like all our other best blessings, their very commonness blinds us to their true value, so that they do not carry that weight and authority with them they deserve; and even in the case of the Book

of books, I make bold to say that the literature of the sixty or seventy years that embraced the names of Shakspeare, Bacon, Hooker, Taylor, Milton, and a few others, carries upon it deeper and more abiding marks of biblical influence and spirit than the literature of any subsequent era, our own remarkable times of steam-presses and fourpence-halfpenny Testaments included. With the great majority, the duty of reading has gradually degenerated into the pleasure of it. We seldom sit down to a book as our forefathers used to do, when books cost a deal of money, with the deliberate view of getting profit and instruction out of it; we seldom read with a definite object, but for the most part merely to stop up with pleasure to ourselves the gaps that occur in the intervals of business. With a large class the case is even worse—a class of readers ill to define—who live as if all their lives they were waiting for a train, and who take up a book, as they take up anything else, merely *pour passer le temps*.

Both the text and the parallel notes of the last edition have been considerably added to in the present one.* These parallel notes have been chiefly selected from our standard divines, poets,

* To any one desirous of studying the parallelism between Scripture and many of the heathen writers, I would recommend the perusal of a valuable work lately published by Seely, Jackson, and Halliday, 54, Fleet Street, "The Testimony of the Heathen to the Truths of Holy Writ," by the Rev. Thomas S. Millington, and

essayists, and, in short, from the works of those writers of generally acknowledged merit

“Who speak the tongue
Which Shakspeare spake.”

For the sake of variety, I have also chosen a few parallels from living authors, and have endeavoured throughout to select from as varied and widely different sources as possible, believing that the testimony they contribute to the several truths they are intended to corroborate will be all the more valuable on that account ; although, from the tone of some of the notices of the first edition, and more particularly as I have been asked to withdraw even the quotations from the Apochrypha, I am aware that objections may be made to what some may consider the indiscriminate comparison of sacred with profane truth. Did I think that such an objection required to be seriously refuted, I might at once quote the example of the inspired writers themselves, as making in several instances direct allusion to the works of heathen authors. But rather than entertain such an objection, I would go further, and maintain that the testimony even of avowed enemies in such a case carries with it a special and significant value. When the evidence of friends on the one side is riveted by the con-

from which, by permission, I have added some very striking parallels from the Greek and Latin classics, to those I had already gathered.

fession of enemies on the other, there is only one possible road to a verdict. When to the unflinching attachment of St. John, as he stood by the cross, is added, not only the testimony of the penitent thief and the trembling centurion, but the remembrance of that yet more awfully significant confession of Judas, when, throwing down the thirty pieces of silver in the temple,

“Compell’d
Even in the teeth and forehead of his fault
To give in evidence,”

he exclaims in an agony of remorse, “I have betrayed the innocent blood ;” it is then the testimony becomes more than human, and corroboration is complete ; it is then that we feel, in the words of Ferdinand, “this is no mortal business.” And so in the history of all truth it will be found that the contributions of its enemies have ever been among the most convincing. A whole volume of evidences for the truths of Scripture could yet be compiled from the testimony, direct and indirect, of its own enemies,—a volume that would disclose a vein of singular richness, too much overlooked, in a mine whose every other source has been wrought almost to exhaustion. There is no evidence more piquant, or more finally conclusive, than when a witness suborned for the prosecution breaks down, through the inherent impotence of falsehood, and

a native inability to look the truth in the face, into a valuable witness for the defence. A great deal of this very significant testimony may be obtained from sources usually considered the greatest of all enemies to the truth, namely, the false religions of the world. I have a collection of parallels to Bible truths selected from the Koran, which would greatly help to illustrate and confirm this fact, but which I have not added to the present notes, as these are already too numerous. The remotest suspicion of irreverence to sacred truth, however, in making such a comparison, to me is simply inconceivable. There is surely an infinite satisfaction in the fact that the most successful of liars have always found it necessary to pay a certain amount of homage to the truth, in order at all to obtain a hearing. The spirit that inspired the lies of Mahomet, and inspires those of to-day, knows well that his victims will not rise to the naked hook. He must needs at least bait with truth, or, in Shakspearian language, he must

“Win us with *honest* trifles, to betray us
In deepest consequence.”

Moreover, it is impossible that the truth can ever become less the truth by reason of the source from which it is drawn. Those who would teach other doctrine than this, do so in direct opposition to the spirit of the Gospel. When John brought a complaint to Christ of one who was casting out devils,

but "followed not with them," and whom on that account he had forbidden, our Lord rebukes him in these words, "Forbid him not, for he that is not against us is for us."* And in a somewhat similar spirit St. Paul writes to the Philippians that "some indeed preach Christ even of envy and strife; one of contention, not sincerely, but the other of love," and he adds, "What then? notwithstanding every way, whether in pretence or in truth Christ is preached; and I therein do rejoice, yea, and will rejoice." May we not say the same of all truth? As it does not affect the intrinsic value or the currency of the coin itself, whether it be the price of honest labour or the gains of a pickpocket, neither can it affect the unchangeable value and currency of truth, whether the testimony brought it be the freewill worship of a saint of God, or whether it be torn from the unwilling lips of those who believe and tremble. All attempts to specialize the sources of truth, and circumscribe its perfect freedom, ever have resulted, and ever will result, in bigotry, intolerance, and schism. There is nothing in the Word of God, to justify the attempt to confine it even to *that*, its mightiest source; and certainly the extreme irreverence that characterizes the biblical criticism of the present day, is hardly less de-

* For an Old Testament parallel to this see Numb. xi. 27—29.

plorable than the error in the opposite extreme of those imprudent sticklers for the Bible, and nothing but the Bible, who exhaust their ingenuity to reconcile it to modern science, who quote its authority for matters it was never intended to decide, and who, before they will admit any proposition whatever, are always ready, with more zeal than discretion, and more noise than either, to shake the Scriptures in the faces of their friends, and exclaim, with the stubborn Jew, "Is it so written in the bond?"

I have been informed by some kind friends, whom I take the present opportunity of sincerely thanking, that the late Professor Wurm, of Hamburg, when he died, had in course of preparation for the press a work which was intended to have shown the striking harmony existing between the Bible and the greatest minds of all nations and languages. From a habit of marking in promiscuous reading all such passages as exhibited this parallelism, I have long been convinced that there could not be a more valuable commentary on the great truths of Scripture than such a book would unfold; and it is to be hoped that a work of importance to so large a class of readers may yet be completed. The amount of labour and research necessary for the successful execution of such a work, if undertaken in a way the importance of the subject deserves,

would be stupendous, and I can scarcely conceive any single editor equal to such a task. I refer to the subject in this place, to express a hope that the genius of Shakspeare may be duly represented in such a work ; and also because this little volume, although having reference only to one man's writings (if we except the notes), can claim relationship to the larger work on the common ground, at least, of a unity of motive and design ; satisfied if, in relation to such an onerous and important undertaking, it should only prove to be "the baby image of the giant mass of things to come."

In conclusion, I have only to add that I trust the readers of these parallels may experience some of the interest and pleasure the compiler has had in feretting them out and arranging them, and that the attempt may perhaps induce some others to make some further search for additional illustrations of the subject, in the glorious mines from which these are but broken fragments. The writer can speak for the pleasantness of the work, for although it has occupied the greater part of the leisure hours of a few years, it has been altogether of that nature which only enables him to subscribe with greater emphasis his testimony to the truth of the Shakspearian proverb that tells us "The labour we delight in physics pain."

BIBLE TRUTHS,
WITH
SHAKSPEARIAN PARALLELS.

I.

THE COMPENSATIONS OF ADVERSITY.

THEY that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.¹ PS. cxxvi. 5, 6.

Blessed are they that mourn: for they shall be comforted. MATT. v. 4.

They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble. JER. xxxi. 9.

¹ Ps. xxx. 5.

And the Lord God will wipe away tears from off
all faces.¹

ISA. xxv. 8.

Beauty for ashes, the oil of joy for mourning, the
garment of praise for the spirit of heaviness.

ISA. lxi. 3.

Ye shall be sorrowful, but your sorrow shall be
turned into joy.²

JOHN xvi. 20.

The liquid drops of tears, that you have shed,
Shall come again, transform'd to orient pearl ;
Advantaging their loan with interest
Of ten-times-double gain of happiness. (a)

KING RICHARD III., *Act IV., Scene 4.*

Some falls are means the happier to arise.* (b)

CYMBELINE, *Act IV., Scene 2.*

¹ Rev. xxi. 4.

² Rom. v. 3; Ps. xxx. 11.

(a)

Ye good distress'd !

Ye noble few ! who here unbending stand
Beneath life's pressure, yet bear up awhile,
And what your bounded view, which only saw
A little part, deem'd evil, is no more ;
The storms of wintry time will quickly pass,
And one unbounded spring encircle all.

THOMSON.

* There are no faces truer than those that are so washed (*i.e.*,
with tears). MUCH ADO ABOUT NOTHING, *Act I., Scene 1.*

(b)

Despair not in the vale of woe,
Where many joys from sufferings flow.

How mightily sometimes we make us comforts
of our losses ! (c)

ALL'S WELL THAT ENDS WELL, *Act IV., Scene 3.*

II.

CHRIST THE REDEEMER.

But God commendeth his love toward us, in that
while we were yet sinners, Christ died for us.¹

ROM. v. 8.

For God so loved the world, that he gave his
only begotten Son, that whosoever believeth in
him should not perish, but have everlasting life.²

JOHN iii. 16.

Oft breathes simoon, and close behind
A breath of God doth softly blow.

Clouds threaten—but a ray of light,
And not of lightning, falls below.

TRENCH (*from the Arabic*).

(c) And yet the compensations of calamity are made apparent to the understanding, also, after long intervals of time. A fever, a mutilation, a cruel disappointment, a loss of wealth, a loss of friends, seems, at the moment, unpaid loss, and unpayable. But the sure years reveal the deep remedial force that underlies all facts.

EMERSON.

¹ 1 Peter iii. 18; 1 John iii. 16, iv. 9, 10; John xv. 13.

² Eph. ii. 4—7; Titus iii. 4—7; 2 Cor. v. 19; Luke xix. 10;
2 Peter iii. 9.

All the souls, that were, were forfeit once ;
 And He, that might the vantage best have took,
 Found out the remedy.*

MEASURE FOR MEASURE, *Act II., Scene 2.*

The world's ransom, blessed Mary's Son.

KING RICHARD II., *Act IV., Scene 1.*

Now, by the death of Him that died for all !

KING HENRY VI., *2nd Part, Act I., Scene 1.*

That dread King that took our state upon Him,
 To free us from His Father's wrathful curse.

KING HENRY VI., *2nd Part, Act III., Scene 2.*

Those holy fields,
 Over whose acres walked those blessed feet,
 Which fourteen hundred years ago were nailed
 For our advantage on the bitter cross.

KING HENRY IV., *1st Part, Act I., Scene 1.*

* Shakspeare's faith in this fundamental doctrine is also declared in the following extract from his will, preserved in the office of the Prerogative Court of Canterbury : "*First, I Comend my Soule into the handes of God my Creator, hoping, and assuredlie beleeving, through thonellie merites of Jesus Christe my Saviour, to be made partaker of lyfe everlastinge, And my bodye to the Earth whereof yt ys made.*"

III.

MAN'S LIFE COMPARED TO A PASSING
CLOUD.

They shall be as the morning cloud, and as the
early dew that passeth away. Hos. xiii. 3.

Ant. Eros, thou yet beholdst me?

Eros. Ay, noble lord.

Ant. Sometimes we see a cloud that's dragonish,
A vapour sometimes like a bear, or lion,
A tower'd citadel, a pendent rock,
A forked mountain, or blue promontory,
With trees upon't that nod unto the world
And mock our eyes with air ; thou hast seen these
signs ;
They are black Vesper's pageants.

Eros. Ay, my lord.

Ant. That which is now a horse, even with a
thought
The rack dislimns, and makes it indistinct,
As water is in water.

Eros. It does, my lord.

Ant. My good knave Eros, now thy captain is
Even such a body ;—here I am—Antony—
Yet cannot hold this visible shape.

ANTONY AND CLEOPATRA, *Act IV., Scene 12.*

IV.

THE BLESSED USES OF AFFLICTION.

Behold, how happy is the man whom God correcteth ; therefore despise not thou the chastening of the Almighty.¹

JOB v. 17.

As a man chasteneth his son, so the Lord thy God chasteneth thee.²

DEUT. viii. 5.

Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law ; that thou mayest give him rest from the days of adversity.³

PS. xciv. 12, 13.

I have chosen thee in the furnace of affliction.⁴

ISA. xlviii. 10.

My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him : for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. Now no chastening for the present seemeth to be joyous, but grievous : nevertheless afterward it yieldeth the peaceable

¹ Rev. iii. 19.

³ 1 Cor. xi. 32 ; Heb. iv. 9.

² Prov. iii. 12.

⁴ Ps. cxviii. 18.

fruit of righteousness unto them which are exercised thereby. (a)

HEB. xii. 5, 6, 11.

Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

JOHN xv. 2.

It is good for me that I have been afflicted ; that I might learn thy statutes.

PS. cxix. 71.

This sorrow's heavenly,
It strikes where it doth love. (b)

OTHELLO, *Act V., Scene 2.*

(a) For Thou wert ever with me mercifully rigorous, O Lord, who teachest us by sorrow, and who woundest us to heal, and killest us lest we die from Thee.

ST. AUGUSTINE.

These great sorrows are the remedies for the diseases of our minds. It is through great suffering that the mystery of Christianity is accomplished.

FENELON.

Afflictions only level the molehills of pride, plough the heart, and make it fit for wisdom to sow her seed, and for grace to bring forth her increase. Happy is that man, therefore, both in regard of heavenly and earthly wisdom, that is thus wounded to be cured, thus broken to be made straight, thus made acquainted with his own imperfections that he may be perfected.

BACON.

(b) God, if we belong to Him, takes us in hand ; and because He seeth that we have unbridled stomachs, therefore He sends outward crosses ; which, while they cause us to mourn, do comfort us, being assured testimonies of His love that sends them.

BACON.

Affliction has a taste as sweet
As any cordial comfort.

WINTER'S TALE, *Act v., Scene 3.*

Sweet are the uses of adversity ;
Which, like a toad, ugly and venomous,
Wears yet a precious jewel in his head. (c)
AS YOU LIKE IT, *Act II., Scene 1.*

Whom best I love, I cross ; to make my gift
The more delay'd, delighted.
CYMBELINE, *Act v., Scene 4.*

(c) Thou canst not tell
How rich a dowry sorrow gives the soul,
How firm a faith and eagle-sight of God.
ALFORD.

Illness, as far as I can judge in so short a time, has relieved my
mind of a host of deceptive thoughts and images, and made me
perceive things in a truer light. KEATS.

Sorrow is knowledge.—BYRON.
Though losses and crosses
Be lessons right severe,
There's wit there, ye'll get there,
Ye'll find nae other where.
BURNS.

Afflictions are the medicine of the mind ; if they are not tooth-
some, let it suffice that they are wholesome. It is not required in
physic that it should please, but heal.

BISHOP HENSHAW.

The good are better made by ill,
As odours crush'd are sweeter still.
ROGERS.

Bid that welcome
Which comes to punish us. (*d*)

ANTONY AND CLEOPATRA, *Act. IV., Scene 4.*

In the reproof of chance
Lies the true proof of men.

TROILUS AND CRESSIDA, *Act I., Scene 3.*

You were used
To say, extremity was the trier of spirits.

CORIOLANUS, *Act IV., Scene 1.*

Why then, you princes,
Do you, with cheeks abash'd, behold our works ;

(*d*) Count each affliction, whether light or grave,
God's messenger sent down to thee. Do thou
With courtesy receive him ; rise and bow,
And, ere His shadow pass thy threshold, crave
Permission first His heavenly feet to lave :
Then lay before Him all thou hast. Allow
No cloud of passion to usurp thy brow,
Or mar thy hospitality ; no wave
Of mortal tumult to obliterate
The soul's marmoreal calmness. Grief should be,
Like joy, majestic, equable, sedate,
Confirming, cleansing, raising, making free ;
Strong to consume small troubles, to commend
Great thoughts, grave thoughts, thoughts lasting to the end.

AUBREY DE VERE.

Even among men, the bad by nature is nothing else but bad, the
good always good ; nor under misfortune does degenerate from his
nature, but is the same good man.

EURIPIDES.

Reckon any matter of trial to thee among thy private gains.

ADAMS.

And think them shames which are, indeed, nought
else

But the protractive trials of great Jove,
To find persistive constancy in men ?
The fineness of which metal is not found
In fortune's love : for then, the bold and coward,
The wise and fool, the artist and unread,
The hard and soft, seem all affin'd and kin ;
But, in the wind and tempest of her frown,
Distinction, with a broad and powerful fan,
Puffing at all, winnows the light away ;
And what hath mass and matter, by itself
Lies, rich in virtue, and unmingled. (e)

TROILUS AND CRESSIDA, *Act 1., Scene 3.*

- (e) What, many times, I musing ask'd, is man,
 If grief and care
Keep far from him ? He knows not what he can,
 What cannot bear.
He, till the fire hath purged him, doth remain
 But merely dross.
To lack the loving discipline of pain
 Were endless loss.

TRENCH.

The gods in bounty work up thorns about us,
That give mankind occasion to exert
Their hidden strength, and throw out into practice
Virtues that shun the day, and lie conceal'd
In the smooth seasons and the calms of life.

ADDISON.

We are to think thus of the just man—that if he happen to be in poverty or in diseases, or in any other of those seeming evils, these things to him issue in something good, either whilst alive or dead.

PLATO.

V.

SILENCE SOMETIMES MISTAKEN FOR
WISDOM.

Even a fool when he holdeth his peace is counted
wise, and he that shutteth his lips is esteemed a man
of understanding.

PROV. xvii. 28.

O that ye would altogether hold your peace! and
it should be your wisdom.

JOB xiii. 5.

There are a sort of men whose visages
Do cream and mantle like a standing pond ;
And do a wilful stillness entertain,
With purpose to be dress'd in an opinion
Of wisdom, gravity, profound conceit :
As who should say, " I am Sir Oracle ! " —
O my Antonio, I do know of these,
That therefore only are reputed wise
For saying nothing. (a)

THE MERCHANT OF VENICE, *Act I., Scene I.*

As long as the waters of persecution are upon the earth, so long
we dwell in the ark ; but where the land is dry, the dove itself will
be tempted to a wandering course of life, and never to return to the
house of safety.

JEREMY TAYLOR.

Blessed be the wind wheresoever it cometh, if it only drive us for
shelter to the right harbour.

ST. FRANCIS DE SALES.

(a) The blockhead who is ambitious, and has no talent, finds some-
times in " the talent of silence " a kind of 'succedaneum.

CARLYLE.

VI.

THE FALL OF AMBITION.

The loftiness of man shall be bowed down, and the haughtiness of men shall be made low.¹

ISA. ii. 17.

Pride goeth before destruction, and a haughty spirit before a fall.

PROV. xvi. 18.

The king spake and said, Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty?² While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken, the kingdom is departed from thee : and they shall drive thee from men, and thy dwelling shall be with the beasts of the field.

DAN. iv. 30—32.

To how many blockheads of my time has a cold and taciturn demeanour procured the credit of prudence and capacity !

MONTAIGNE.

When anything is propounded above your capacity, smile at it, make two or three faces, and 'tis excellent ; they'll think you've travelled.

BEN JONSON.

A man's profundity may keep him from opening on a first interview, and his caution on a second : but I should suspect his emptiness, if he carried on his reserve to a third.

COLTON.

Prov. viii. 13, 6 ; xvi. 17.

² 1 Cor. i. 31 ; Jer. ix. 24.

A man's pride shall bring him low.

PROV. xxix. 23.

Whosoever shall exalt himself shall be abased.

MATT. xxiii. 12.

Vaulting ambition, which o'erleaps itself,
And falls on the other side. (a)

MACBETH, *Act I., Scene 7.*

Fling away ambition ;
By that sin angels fell : how can man then,
The image of his Maker, hope to win by it ?

KING HENRY VIII., *Act III., Scene 2.*

Glory is like a circle in the water,
Which never ceases to enlarge itself,
Till by broad spreading it disperse to nought.

KING HENRY VI., *1st Part, Act I., Scene 2.*

This is the state of man : To-day he puts forth
The tender leaves of hope, to-morrow blossoms,
And bears his blushing honours thick upon him ;

(a)

Who aspires, must down as low
As high he soar'd, obnoxious, first or last,
To basest things.

MILTON.

When you see any one highly elated, glorying in his birth and riches, and exalting himself above measure, you may expect to see a sudden retribution. The higher he soars, the greater will be his fall.

MENANDER.

The third day comes a frost, a killing frost ;
 And when he thinks, 'good easy man, full surely,
 His greatness is a-ripening, nips his root,
 And then he falls.*

KING HENRY VIII., *Act III., Scene 2.*

Ill-weav'd ambition, how much art thou shrunk !
 When that this body did contain a spirit,
 A kingdom for it was too small a bound ;
 But now, two paces of the vilest earth
 Is room enough. (*b*)

KING HENRY IV., *1st Part, Act V., Scene 4.*

VII.

THE DANGERS OF LUXURY.

They did eat, and were filled, and became fat,
 and delighted themselves in thy great goodness.
 Nevertheless they were disobedient, and rebelled
 against thee, and cast thy law behind their backs.

NEH. ix. 25, 26.

* The very substance of the ambitious is merely the shadow of a dream.

HAMLET, *Act II., Scene 2.*

(*b*) There is no greater unreasonableness in the world than in the designs of ambition. Besides a thousand possibilities of miscarrying, it relies upon no greater certainty than our life ; and when we are dead, all the world sees who was the fool.

JEREMY TAYLOR.

Jeshurun waxed fat, and kicked.

DEUT. xxxii. 15.

According to their pasture, so were they filled ;
they were filled, and their heart was exalted ; there-
fore have they forgotten me.

HOS. xiii. 6.

Behold, this was the iniquity of thy sister Sodom,
pride, fulness of bread, and abundance of idleness ;
neither did she strengthen the hand of the poor
and needy. (a)

EZE. xvi. 49.

Most subject is the fattest soil to weeds.

KING HENRY IV., *2nd Part, Act IV., Scene 4.*

Fat paunches have lean pates ; and dainty bits
Make rich the ribs, but bank'rout quite the wits.

LOVE'S LABOUR LOST, *Act I., Scene 1.*

(a)

O I have ta'en

Too little care of this ! Take physic, Pomp ;
Expose thyself to feel what wretches feel ;
That thou mayst shake the superflux to them,
And show the heavens more just.

KING LEAR, *Act III., Scene 4.*

VIII.

THE INFLUENCE OF ASSOCIATES.

He that walketh with wise men shall be wise ;¹
but a companion of fools shall be destroyed.

PROV. xiii. 20.¹

Enter not into the path of the wicked, and go
not in the path of evil men.²

PROV. iv. 14.

Let thy talk be with the wise,³ and let just men
eat and drink with thee. (a)

ECCLUS. ix. 15, 16.

He that toucheth pitch shall be defiled there-
with ; and he that hath fellowship with a proud
man shall be like unto him.

ECCLUS. xiii. 1.

¹ 1 Kings x. 8.

² Eph. v. 11; Ps. i. 2.

³ Col. ii. 8.

(a) He who associates himself for one year with a fallen sinner,
falls like him ; even by using the same carriage or seat, or by taking
his food at the same board.

HINDU LAW.

Fathers, though otherwise assured of the good disposition of their
children, forget not to warn them against the company of wicked
men, knowing that as the converse with the good must exercise and
improve every virtue, so to associate with the bad must prove no less
pernicious and baneful.

ZENOPHON.

Do not the bad work some evil to those that are continually near
them, but the good some good ? Certainly.

PLATO.

It is certain that either wise bearing or ignorant carriage is caught as men take diseases one of another ; therefore let men take heed of their company. (*b*)

KING HENRY IV., *2nd Part, Act V., Scene 1.*

Thou art noble ; yet I see
Thy honourable metal may be wrought
From that it is disposed ; therefore 'tis meet
That noble minds keep ever with their likes ;
For who so firm that cannot be seduced ?

JULIUS CÆSAR, *Act I., Scene 2.*

Keep where there is wit stirring, and leave the faction of fools.

TROILUS AND CRESSIDA, *Act II., Scene 1.*

'Tis seldom, when the bee doth hive her comb
In the dead carrion.

KING HENRY IV., *Act IV., Scene 4.*

In companions
That do converse and waste the time together,
Whose souls do bear an equal weight of love,
There must be needs a like proportion
Of lineaments, of manners, and of spirit.

MERCHANT OF VENICE, *Act III., Scene 4.*

(*b*) No company is preferable to bad, because we are more apt to catch the vices of others than their virtues, as disease is more contagious than health.

Converse with him that is wise. (c)

KING LEAR, *Act I., Scene 4.*

There is a thing, Harry, which thou hast often heard of, and is known to many in our land by the name of pitch ; this pitch, as ancient writers do report, doth defile ! so doth the company thou keepest. (d)

KING HENRY IV., *1st Part, Act II., Scene 4.*

Almost my nature is subdued
To what it works in, like the dyer's hand.

POEMS.

IX.

THE SYMPATHY OF SILENCE.

So they sat down with him, upon the ground,

(c) Associate with men of good judgment ; for judgment is found in conversation. And we make another man's judgment ours by frequenting his company.

FULLER.

He who frequently converses with others, either in discourse or entertainments, or in any familiar way of living, must necessarily either become like his companions, or bring them over to his own way.

EPICETUS.

(d) He who comes from the kitchen smells of its smoke ; he who adheres to a sect has something of its cant.

LAVATER.

It is impossible to touch a chimney-sweep without being partaker of his soot.

EPICETUS.

No man can be provident of his time who is not prudent in the choice of his company.

JEREMY TAYLOR.

seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great. JOB ii. 13.

Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days. EZEK. iii. 15.

A time to keep silence. ECCLES. iii. 7.

I never yet did hear (a)
That the bruised heart was pierced through the ear.
OTHELLO, *Act 1., Scene 3.*

X.

OVER-CAREFULNESS OF THE BODY
CENSURED.

Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? But seek ye first the kingdom of God, and his righteousness. MATT. vi. 31, 33.

(a) Only silence suiteth best.
Words weaker than your grief would make
Grief more. 'Twere better I should cease.
TENNYSON.

Mortify therefore your members which are upon the earth. (a)

COL. iii. 5.

Poor soul, the centre of my sinful earth,
 Fool'd by those rebel powers that thee array,
 Why dost thou pine within and suffer dearth,
 Painting thy outward walls so costly gay?
 Why so large cost, having so short a lease,
 Dost thou upon thy fading mansion spend?
 Shall worms, inheritors of this excess,
 Eat up thy charge. Is this thy body's end?
 Then, soul, live thou upon thy servant's loss,
 And let that pine to aggravate thy store;

(a) "Does it appear to you to be becoming in a philosopher to be anxious about pleasures, as they are called, such as meats and drinks?"

"By no means, Socrates," said Simmias.

"What then? Does such a man appear to you to think other bodily indulgences of value? For instance, does he seem to you to value or despise the possession of magnificent garments,* and sandals, and other ornaments of the body, except as far as necessity compels him to use them?"

"The true philosopher," he answered, "appears to me to despise them."

"Does not, then," he continued, "the whole employment of such a man appear to you to be, not about the body, but to separate himself from it as much as possible, and be occupied about his soul?"

"It does."

PLATO.

Buy terms divine in selling hours of dross,
Within be fed, without be rich no more. (b)

POEMS.

I will begin
The fashion—less *without* and more *within*.

CYMBELINE, *Act v., Scene 1.*

XI.

EVIL PRAYERS GRANTED.

He gave them their request, and sent leanness
into their soul.

PSALM cvi. 15.

(b) What fool was ever fond of the orient colours of a bubble?
Who ever was at the cost to glid a mud wall, or to embroider that
tent which he must remove to-morrow?

BISHOP HALL.

Purchase the next world with this ; so shalt thou win both.

ARABIC PROVERB.

We smile at little children who, in a kind of laborious idleness,
take a great deal of pains to make and trim their babies, or build
their little houses of sticks and straws. And what are they but
children of a bigger size, that keep such ado about the body,—a
house of clay, a weak pile, that must perish in a few days?

FLAVEL.

Maintain this sound and salutary way of living—so far only to
indulge the body, as to preserve it in good health. Despise those
superfluities which needless labour acquires by way of ornament or
credit. Think there is nothing admirable in thee but the soul.

SENECA.

We ignorant of ourselves
 Beg often our own harms, which the wise powers
 Deny us for our good ; so find we profit
 By losing of our prayers. (*a*)

ANTONY AND CLEOPATRA, *Act II., Scene 1.*

XII.

RASH JUDGING REPROVED.

Judge not, that ye be not judged. Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye ; and then shalt thou see clearly to cast out the mote of thy brother's eye.¹

MATT. vii. 1, 3, 5.

Who art thou that judgest another man's servant? to his own master he standeth or falleth. Let us not therefore judge one another any more.

ROM. xiv. 4, 13.

(*a*) I need pray again for strength to bear the answers to my prayers.

BISHOP PEARCE.

God answers sharp and sudden on some prayers,
 And thrusts the thing we have prayed for in our face—
 A gauntlet with a gift in't.

ELIZABETH BARRETT BROWNING.

There is a gain that turneth to loss. There is a gift that shall not profit thee.

ECCLUS. xx. 9, 10.

¹ Rom. ii. 1 ; 1 Cor. iv. 3, 5 ; James ii. 13, iv. 11, 12.

Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness ; considering thyself, lest thou also be tempted.²

GAL. vi. 1.

Thus speaketh the Lord of hosts, saying, Execute true judgment, and shew mercy and compassion every man to his brother.

ZECH. vii. 9.

He that is without sin among you, let him first cast a stone.

JOHN viii. 7.

Wherein thou judgest another, thou condemnest thyself.

ROM. ii. 1.

Go to your bosom :
Knock there ; and ask your heart what it doth know.
That's like thy brother's fault. If it confess
A natural guiltiness, such as his is,
Let it not sound a thought upon your tongue
Against thy brother. (a)

MEASURE FOR MEASURE, *Act II., Scene 2.*

² 1 Cor. x. 12.

(a) If a man would but truly and impartially examine himself, he would find but little cause to judge severely of his neighbours.

THOMAS A'KEMPIS.

We *cannot* weigh our brother with ourself. (*b*)

MEASURE FOR MEASURE, *Act II., Scene 2.*

Forbear to judge, for we are sinners all.

KING HENRY VI., *2nd Part, Act III., Scene 3.*

Wilt thou whip thine own faults in other men?

TIMON OF ATHENS, *Act V., Scene 1.*

Most mischievous, foul sin chiding sin.

AS YOU LIKE IT, *Act II., Scene 7.*

Sweep away the snow from thine own door, and heed not the frost upon thy neighbour's tiles.

CHINESE PROVERB.

Why are you so sharp-sighted, O malicious fellow, after your neighbour's faults, while you overlook your own.

PLUTARCH.

While you carelessly pass by
Your own worst vices with unheeding eye,
Why so sharp-sighted in another's fame,
Strong as an eagle's ken, or dragon's beam?
But know that he with equal spleen shall view,
With equal vigour shall your faults pursue.
Search your own breast, and mark with honest bare,
What seeds of folly nature planted there.

HORACE.

(*b*) No man *can* judge another, because no man knows himself, for we censure others but as they disagree from that humour which we fancy laudable in ourselves, and commend others but for that wherein they seem to quadrate and consent with us. So that, in the conclusion, all is but that we all condemn—self-love.

SIR THOMAS BROWN.

Though justice be thy plea, consider this,—
That, in the course of justice, none of us
Should see salvation.

MERCHANT OF VENICE, *Act IV., Scene 1.*

Shame to him whose cruel striking
Kills for faults of his own liking. (*c*).

MEASURE FOR MEASURE, *Act III., Scene 1.*

(*c*) The censorious humour, as it argueth ill-nature to be predominant, (a vulturous nature which easily smelleth out, and hastily flieth toward, and greedily feedeth on carrion,) so it signifieth bad conscience ! For he that knoweth evil of himself is most prone to suspect, and most quick to pronounce, ill concerning others, so it breedeth and fostereth such ill dispositions ; it debaucheth the minds of men, rendering them dim and dottish in apprehending their own faults, negligent and heedless in regard to their own hearts and ways, apt to please and comfort themselves in the evils, real or imaginary, of their neighbours ; which to do is a very barbarous and brutish practice.

BARROW.

Let us no more contend, or blame
Each other, blamed enough elsewhere, but strive,
In offices of love, how we may lighten
Each other's burden, in our share of woe.

MILTON.

Who made the heart, 'tis He alone
Decidedly can try us ;
He knows each chord its various tone,
Each spring its various bias ;
Then at the balance let's be mute ;
We never can adjust it ;
What's done we partly may compute,
But know not what's resisted.

BURNS.

XIII.

ALL EVIL RECOILS UPON THE EVIL
DOER.

Whoso diggeth a pit shall fall therein;¹ and he that rolleth a stone, it shall return upon him.

PROV. xxvi. 27.

They that plow iniquity, and sow wickedness, reap the same.² By the blast of God they perish, and by the breath of his nostrils are they consumed.

JOB iv. 8, 9.

He that pursueth evil, pursueth it to his own death.

PROV. xi. 19.

Woe unto the wicked! it shall be ill with him; for the reward of his hands shall be given him.³

ISA. iii. 11.

He that sinneth against me wrongeth his own soul.⁴

PROV. viii. 36.

Their sword shall enter into their own heart.

PS. xxxvii. 15.

¹ Ps. vii. 15, 16.

³ Rom. ii. 9.

² Gal. vi. 8.

⁴ Isa. iii. 8.

In the net which they hid is their own foot taken.
The wicked it snared in the work of his hands.

PS. ix. 15, 16.

Evil pursueth sinners.

PROV. xiii. 21.

They have sown the wind, and they shall reap
the whirlwind.

Hos. viii. 7.

Whereas men have lived dissolutely and un-
righteously, thou hast tormented them with their
own abominations.

WISDOM xii. 23.

He that followeth corruption shall have enough
thereof.⁵

ECCLUS. xxxi. 5.

All iniquity is a two-edged sword.

ECCLUS. xxi. 3.

Wherewithal a man sinneth, by the same also
shall he be punished.

WISDOM xi. 16.

What mischief work the wicked ones,
Heaping confusion on their own heads thereby.

KING HENRY VI., *2nd Part*, *Act II.*, *Scene 1.*

⁵ Job xx. 11, 14.

Accidental judgments, casual slaughters,
And deaths put on by cunning and forced cause :
And, in this upshot, purposes mistook
Fallen on the inventors' heads.

HAMLET, *Act v., Scene 2.*

The gods are just, and of our pleasant vices
Make instruments to scourge us.

KING LEAR, *Act v., Scene 3.*

Pleasure will be paid, one time or another.

TWELFTH NIGHT, *Act II., Scene 4.*

Thus doth he force the swords of wicked men
To turn their own points on their masters' bosoms.

KING RICHARD III., *Act v., Scene 1.*

In these cases

We still have judgment here : that we but teach
Bloody instructions, which, being taught, return,
To plague the inventor ; this even-handed justice
Commends the ingredients of our poisoned chalice
To our own lips.

MACBETH, *Act I., Scene 7.*

He is justly served ;
It is a poison tempered by himself.

HAMLET, *Act v., Scene 2.*

Sowed cockle, reap'd no corn.

LOVE'S LABOUR'S LOST, *Act VI., Scene 3.*

O error, soon conceived,
Thou never com'st unto a happy birth,
But killest the mother that engender'd thee. (*a*)

JULIUS CÆSAR, *Act V., Scene 3.*

I told you all,
When we first put this dangerous stone a-rolling,
'Twould fall upon ourselves.

KING HENRY VIII., *Act V., Scene 2.*

Unnatural deeds breed unnatural troubles. (*b*)

MACBETH, *Act V., Scene 1.*

(*a*) He that sows thorns, let him not walk barefoot.

PROVERB.

(*b*) By the very constitution of our nature, Moral Evil is its own curse.

CHALMERS.

But evil on itself shall back recoil,
And mix no more with goodness ; when at last,
Gather'd like scum, and settled to itself,
It shall be in eternal restless change,
Self-fed and self-consumed ; if this fail,
The pillar'd firmament is rottenness,
And earth's base built on stubble.

MILTON.

(*c*) Nature is too good a legislator to pass any act without annexing a smart penalty to the violation of it.

SYDNEY SMITH.

The giants piled the lofty mountains to the stars, and prepared to wage war against mighty Jove ; but Jove hurling his thunder from

Our natures do pursue
 (Like rats that ravin down their proper bane)
 A thirsty evil ; and when we drink, we die. (c)

MEASURE FOR MEASURE, *Act 1., Scene 3.*

Sin gathering head,
 Shall break into corruption.

KING HENRY IV., *2nd Part, Act III., Scene 1.*

Wrong hath but wrong, and blame the due of
 blame.

KING RICHARD III., *Act v., Scene 1.*

XIV.

GOVERNMENT UNDER A CHILD.

Woe to thee, O land, when thy king is a child.

ECCLES. x. 16.

the height of heaven, threw back the huge masses upon the perpetrators of this impiety. OVID.

Surely no one, either of the gods or men, dare maintain this, that he who acts unjustly ought not to suffer punishment.

PLATO.

(c) Vice, that digs its own voluptuous tomb.

BYRON.

That which is sin in the field is death in the harvest.

ÆSCHYLUS.

Woe to the land that's govern'd by a child.

KING RICHARD III., *Act II., Scene 3.*

XV.

CHRISTIAN CHARITY.

Love is the fulfilling of the law.¹ ROM. xiii. 10.

Charity itself fulfils the law. (*a*)

LOVE'S LABOUR'S LOST, *Act IV., Scene 3.*

XVI.

UNFAITHFUL FRIENDS.

Yea, mine own familiar friend, in whom I
trusted, which did eat my bread, hath lifted up
his heel against me. Ps. xli. 9.

It was not an enemy that reproached me; then

¹ 1 Cor. xiii. 4—7.

(*a*)

Only add

Deeds to thy knowledge answerable, and Faith
And Virtue, Patience, Temperance, and Love,
By name to come call'd Charity—the soul
Of all the rest.

MILTON.

I could have borne it : neither was it he that hated me that did magnify himself against me ; then I would have hid myself from him : but it was thou, a man mine equal, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company.

PS. lv. 12—14.

They that eat thy bread have laid a wound under thee.

OBAD. 7.

Is it not as this mouth should tear this hand
For lifting food to 't ?

KING LEAR, *Act III., Scene 4.*

Who should be trusted now, when one's right hand
Is perjured to the bosom ?

TWO GENTLEMEN OF VERONA, *Act V., Scene 4.*

The private wound is deepest ; O time most curst ;
'Mongst all foes that a friend should be the worst.

TWO GENTLEMEN OF VERONA, *Act V., Scene 4.*

For Brutus, as you know, was Cæsar's angel ;
Judge, O you gods, how dearly Cæsar loved him !
This was the most unkindest cut of all ;
For when the noble Cæsar saw him stab,

Ingratitude, more strong than traitors' arms,
Quite vanquished him; then burst his mighty heart.

JULIUS CÆSAR, *Act III., Scene 2.*

Nay, but the man that was his bedfellow,
Whom he hath cloy'd and graced with princely
favours,
That he should, for a foreign purse, so sell
His sovereign's life to death and treachery!

KING HENRY V., *Act II., Scene 2.*

XVII.

THE COURAGE OF A GOOD CONSCIENCE AND THE COWARDICE OF A BAD ONE.

The wicked flee when no man pursueth;¹ but the
righteous are bold as a lion. PROV. xxviii. 1.

The Lord is my light and my salvation; whom
shall I fear? the Lord is the strength of my life;
of whom shall I be afraid?² PS. xxvii. 1.

When they saw the boldness of Peter and John,
and perceived that they were unlearned and igno-

¹ Gen. iii. 9, 10.

² Isa. xii. 2.

rant men, they marvelled ; and they took knowledge of them that they had been with Jesus.³

ACTS iv. 13.

And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant, I also will do this unto you : I will even appoint over you a terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart ; and ye shall flee when none pursueth you.

LEV. xxvi. 15—17.

The sound of a shaken leaf shall chase them ; and they shall flee as fleeing from a sword ; and they shall fall when none pursueth.

LEV. xxvi. 36.

Then were they in great fear where no fear was.⁴

Ps. liii. 5.

For wickedness condemned by her own witness is very timorous, and being pressed with conscience, always forecasteth grievous things.

WISDOM xvii. 11.

What stronger breastplate than a heart untainted ?
Thrice is he arm'd that hath his quarrel just ;

³ Isa. xxx. 15.

⁴ Prov. x. 24.

And he but naked, though lock'd up in steel,
Whose conscience with injustice is corrupted.

KING HENRY VI., *2nd Part*, *Act III.*, *Scene 2.*

Conscience, it makes a man a coward.

KING RICHARD III., *Act I.*, *Scene 4.*

Virtue is bold, and goodness never fearful.

MEASURE FOR MEASURE, *Act III.*, *Scene 1.*

A heart unspotted is not easily daunted.

KING HENRY VI., *2nd Part*, *Act III.*, *Scene 1.*

How is't with me when every noise appals me?

MACBETH, *Act II.*, *Scene 2.*

Suspicion always haunts the guilty mind;

The thief doth fear each bush an officer. (*a*)

KING HENRY VI., *3rd Part*, *Act v.*, *Scene 6.*

(*a*) Fancy runs most furiously when a guilty conscience drives it. One that owed much money, and had many creditors, as he walked London streets in the evening, a tenterhook caught his cloak; "At whose suit?" said he, conceiving some bailiff had arrested him. Thus guilty consciences are afraid where no fear is, and count every creature they meet a sergeant sent from God to punish them.

FULLER.

The power of conscience is very great, O judges, and is of great weight on both sides: so that they fear nothing who have done no wrong; and they, on the other hand, who have done wrong think that punishment is always hanging over them.

CICERO.

A wicked conscience
Mouldeth goblins swift as frenzy thoughts. (*b*)

XVIII.

THE WRETCHEDNESS OF A BAD
CONSCIENCE.

There is no peace, saith the Lord, unto the
wicked.¹

ISA. xlviii. 22.

The wicked are like the troubled sea when it
cannot rest, whose waters cast up mire and dirt.²

ISA. lvii. 20.

Among these nations shalt thou find no ease,
neither shall the sole of thy foot have rest; but
the Lord shall give them a trembling heart, and
failing of eyes, and sorrow of mind: and thy life
shall hang in doubt before thee; and thou shalt
fear day and night, and shalt have none assurance
of thy life.

DEUT. xxviii. 65, 66.

(*b*) But they, sleeping the same sleep that night, which was,
indeed, intolerable, and which came upon them out of the bottom of
inevitable hell, were partly vexed with monstrous apparitions, and
partly fainted, their heart failing them; for a sudden fear, and not
looked for, came upon them. WISDOM xvii. 14, 15 (to the end).

O wickedness, ever cowardly!

STATIUS.

¹ Rom. iii. 16; 17.² Jude 12, 13.

The wicked man travaileth with pain all his days.
A dreadful sound is in his ears ; in prosperity the
destroyer shall come upon him. He believeth not
that he shall return out of darkness, and he is waited
for of the sword. Trouble and anguish shall make
him afraid : and they shall prevail against him as a
king ready to battle. *JOB xv. 20, 21, 22, 24.*

Conscience is a thousand swords.

KING RICHARD III., Act v., Scene 2.

Great guilt,
Like poison given to work a great time after,
Now 'gins to bite the spirits.

THE TEMPEST, Act III., Scene 3.

The clogging burden of a guilty soul.

KING RICHARD II., Act 1., Scene 3.

Better be with the dead,
Than on the torture of the mind to lie,
In restless ecstasy.

MACBETH, Act III., Scene 2.

To my sick soul, as sin's true nature is,
Each toy seems prologue to some great amiss ;
So full of artless jealousy is guilt,
It spills itself in fearing to be spilt.

HAMLET, Act IV., Scene 5.

Ill haunt thee like a guilty conscience still.

TROILUS AND CRESSIDA, *Act v., Scene 2.*

Between the action of a dreadful thing
And the first motion, all the interim is
Like a phantasma, or a hideous dream ;
The genius and the mortal instruments
Are then in council ; and the state of man,
Like to a little kingdom, suffers then
The nature of an insurrection.

JULIUS CÆSAR, *Act II., Scene 1.*

Conscience, conscience,
Oh, 'tis a tender place.

KING HENRY VII., *Act II., Scene 2.*

Leave her to heaven,
And to those thorns that in her bosom lodge,
To prick and sting her. (a)

HAMLET, *Act I., Scene 5.*

(a) Let his tormentor, Conscience, find him out.

MILTON.

There is no future pang
Can deal that justice on the self-condemn'd
He deals on his own soul. BYRON.

Trust me, no torture which the poets feign
Can match the fierce, the unutterable pain
He feels who, night and day, devoid of rest,
Carries his own accuser in his breast.
JUVENAL.

The worm of conscience.

KING RICHARD III., *Act I., Scene 3.*

Oh, it is monstrous, monstrous !

Methought the billows spoke, and told me of it ;

The wind did sing it to me ; and the thunder,

That deep and dreadful organ-pipe, pronounced

The name of Prosper ; it did bass my trespass. (*b*)

THE TEMPEST, *Act III., Scene 3.*

O wretched state ! O bosom, black as death !

O limèd soul, that, struggling to be free,

Art more engaged ! (*c*)

HAMLET, *Act III., Scene 3.*

To be unhappy,

And know ourselves alone the guilty cause

Of all our sorrow, is the worst of woes.

SOPHOCLES.

(*b*) Many a lash in the dark doth conscience give the wicked.

BOSTON.

No man ever offended his own conscience, but, first or last, it was
revenged upon him for it.

SOUTH.

(*c*) He that hides a dark soul, and foul thoughts,

Benighted, walks under the midday sun,

Himself is his own dungeon.

MILTON.

Will not the man who appears the most wicked, appear likewise
the most wretched ? Of necessity it must be so.

PLATO.

The mind that broods o'er guilty woes

Is like the scorpion girt by fire ;

In circle narrowing as it glows,

The flames around their captive close.

BYRON.

XIX.

THE BLESSEDNESS OF A GOOD
CONSCIENCE.

The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.¹

ISA. xxxii. 17.

A good man shall be satisfied from himself.

PROV. xiv. 14.

Happy is he that condemneth not himself in that thing which he alloweth.²

ROM. xiv. 22.

Beloved, if our heart condemn us not, then have we confidence toward God.³

1 JOHN iii. 21.

For our rejoicing is this, the testimony of our conscience. (a)

2 COR. i. 12.

Behold the wretch with conscious dread,
In pointed vengeance o'er his head,
Who views the impending sword;
Nor dainties force his pall'd desire,
Nor chant of birds, nor vocal lyre,
To him can sleep afford.

HORACE.

¹ Ps. cxix. 165; Isa. xlviii. 18. ² Acts xxiv. 16. ³ Job xxvii. 6.

(a) The conscience of good intentions, however succeeding, is a

Blessed is he whose conscience had not condemned him, and who is not fallen from his hope in the Lord.

ECCLUS. xiv. 2.

I feel within me
A peace above all earthly dignities,
A still and quiet conscience.

KING HENRY VIII., *Act I., Scene 3.*

Truth hath a quiet breast. (*b*)

KING RICHARD II., *Act I., Scene 3.*

A good conscience will make any possible satisfaction.

KING HENRY IV., *2nd Part, Act V., Scene 5.*

more continual joy to nature than all the provision which can be made for our security and repose.

BACON.

He that has light within his own clear breast
May sit i' the centre, and enjoy bright day.

MILTON.

(*b*) A good conscience is to the soul what health is to the body it preserves a constant ease and serenity within us, and more than countervails all the calamities and afflictions which possibly can befall us.

ADDISON.

A palsy may as well shake an oak, or a fever dry up a fountain, as either of them shake, dry up, or impair the delight of conscience; for it lies within, it centres in the heart, it grows into the very substance of the soul, so that it accompanies a man to his grave.

SOUTH.

XX.

ACCOUNTABILITY TO GOD.

But I say unto you, that every idle word that men shall speak they shall give account thereof in the day of judgment.¹

MATT. xii. 36.

God shall bring every work into judgment, with every secret thing, whether it be good or evil.²

ECCLES. xii. 14.

So then every one of us shall give account of himself to God.³

ROM. xiv. 12.

For what I speak
My body shall make good upon this earth,
Or my divine soul answer it in heaven.

KING RICHARD II., *Act I., Scene 1.*

Oh, when the last account 'twixt heaven and earth
Is to be made, then shall this hand and seal
Witness against us to damnation.

KING JOHN, *Act IV., Scene 2.*

¹ Jude 14, 15.

³ Rom. ii. 16.

² 2 Cor. v. 10, 11 ; Rev. xx. 12.

XXI.

THE COMFORTS OF A CONTENTED LIFE
CONTRASTED WITH THE TROUBLES
OF GREATNESS.

Better is an handful with quietness, than both hands full with travail and vexation of spirit.

ECCLES. iv. 6.

There is that maketh himself rich, yet hath nothing ; there is that maketh himself poor, yet hath great riches.¹

PROV. xiii. 7.

As having nothing, yet possessing all things.²

2 COR. vi. 10.

Now, therefore, thus saith the Lord of hosts, Consider your ways. Ye have sown much, and bring in little ; ye eat, but ye have not enough ; ye drink, but ye are not filled with drink ; ye clothe ye, but there is none warm ; and he that earneth wages, earneth wages to put it into a bag with holes.³

HAGGAI 1. 5, 6.

Take heed and beware of covetousness ; for a

¹ Rev. iii. 17, 18.

² Philip. iii. 7—9.

³ Micah vi. 14, 15.

man's life consisteth not in the abundance of the things which he possesseth.⁴

LUKE xii. 15.

Godliness with contentment is great gain.

I TIM. vi. 6.

Better is little with the fear of the Lord, than great treasure and trouble therewith. (a)

PROV. xv. 16.

'Tis better to be lowly born,
And range with humble livers in content,
Than to be perk'd up in a glistening grief,
And wear a golden sorrow.

KING HENRY VIII., *Act II., Scene 3.*

Nought's had, all's spent,
Where our desire is got without content. (b)

MACBETH, *Act III., Scene 2.*

⁴ I Tim. vi. 17 ; Matt. xiii. 22.

(a) I have a rich neighbour that is always so busy that he has no leisure to laugh—the whole business of his life is to get money. He is still drudging on, saying that Solomon says, “The hand of the diligent maketh rich.” And it is true indeed ; but he considers not that it is not in the power of riches to make a man happy ; for it was wisely said of a man of great observation, “That there are as many miseries beyond riches as on this side of them.” God grant that, having a competency, we may be content and thankful.

ISAAC WALTON.

(b) Contentment consisteth not in adding more fuel, but in taking away some fire ; not in multiplying of wealth, but in subtracting

Poor, and content, is rich, and rich enough ;
But riches fineless, is as poor as winter
To him that ever fears he shall be poor. (c)

OTHELLO, *Act III., Scene 3.*

My crown is in my heart, not on my head ;
Not deck'd with diamonds and Indian stones,
Nor to be seen ; my crown is call'd content !
A crown it is that seldom kings enjoy. (d)

KING HENRY VI., *3rd Part, Act III., Scene 1.*

men's desires. Worldly riches, like nuts, tear many clothes in getting them, but fill no belly with eating them, obstructing only the stomach with toughness, and filling the bowels with windiness. Yea, your souls may sooner surfeit than be satisfied with earthly things. FULLER.

(c) Is that animal better that hath two or three mountains to graze on than a little bee that feeds on dew and manna, and lives upon what falls every morning from the storehouses of heaven, clouds, and Providence ? Can a man quench his thirst better out of a river than a full urn, or drink better from the fountain which is finely paved with marble than when it wells over the green turf ?

JEREMY TAYLOR.

Surely the state of man is such,
They greatly want who covet much ;
Then happy he whom Heaven has fed
With frugal, but sufficient bread.

HORACE.

(d) Alas ! if the principles of contentment are not within us, height of station and worldly grandeur will as soon add a cubit to a man's stature as to his happiness. STERNE.

The truth, then, ought to be deeply printed in minds studious of wisdom and their own content, that they bear their happiness or unhappiness within their breast. DU MOULIN.

The great blessings of life are within us, but we shut our eyes. SENECA.

Oh, the fierce wretchedness that glory brings us !
 Who would not wish from wealth to be exempt,
 Since riches point to misery and contempt ?
 Who'd be so mock'd with glory ? or to live
 But in a dream of friendship ?
 To have his pomp, and all what state compounds,
 But only painted, like his varnish'd friends ? (e)

TIMON OF ATHENS, *Act IV., Scene 2.*

(e) There are many men who appear to be struggling against adversity, and are yet happy ; but yet more, who, though abounding in wealth, are miserable.

TACITUS.

It's no in titles, nor in rank ;
 It's no in wealth like Lon'on bank,
 To purchase peace and rest ;
 It's no in making muckle mair,
 It's no in books, it's no in lear,
 To make us truly blest ;
 If happiness hae not her seat
 And centre in the breast,
 We may be wise, or rich, or great,
 But never can be blest :
 'Nae treasures, nor pleasures,
 Could make us happy lang ;
 The heart aye's the part aye
 That makes us right or wrang.

BURNS.

O mortals, whither are you hurrying ? What are you about ? Why do you tumble up and down, wretches, like blind men ? You are going a wrong way, and have forsaken the right. You seek prosperity and happiness in a wrong place, where it is not. It is not in body ; if you do not believe me, look upon Myro,—look upon Ofellius. It is not in wealth ; if you do not believe me, look upon Cræsus,—look upon the rich of the present age, how full of lamentation their life is. It is not in power ; for otherwise they who have been twice or thrice consuls must be happy ; but they are not.

EPICETUS.

Our content
Is our best having. (*f*)

KING HENRY VIII., *Act II., Scene 3.*

Most miserable
Is the desire that's glorious ; blessed be those,
How mean soe'er, that have their honest wills,
Which seasons comfort.

CYMBELINE, *Act I., Scene 7.*

If all the world were his, he (the happy man) could be no other than he is, no whit gladder of himself, no whit higher in his carriage, because he knows contentment is not in the things he hath, but in the mind which values them.

BISHOP HALL.

It is the body that keeps the clothes warm, not the clothes the body ; and the spirit of a man makes felicity and content, not any spoils of a rich fortune wrapt about a sickly and an uneasy soul.

JEREMY TAYLOR.

(*f*) Some have too much, yet still they crave ;
 I little have, yet seek no more ;
 They are but poor, though much they have :
 And I am rich, with little store ;
 They poor, I rich ; they beg, I give ;
 They lack, I lend ; they pine, I live.

OLD BALLAD.

I can never think him a poor man who has still enough, however small a portion it may be, wherewith to be content.

SENECA.

It is the mynd that maketh good or ill,
That maketh wretch or happie, rich or poore ;
For some that have abundance at his will
Hath not enough, but wants in greatest store,
And other that hath little asks no more.

SPENSER.

Gives not the hawthorn bush a sweeter shade
 To shepherds looking on their silly sheep,
 Than doth a rich embroider'd canopy
 To kings that fear their subjects' treachery ?
 O yes, it doth ; a thousandfold it doth.

The shepherd's homely curds,
 His cold, thin drink out of his leathern bottle,
 His wonted sleep under a fresh tree's shade,
 All which secure and sweetly he enjoys,
 Is far beyond a prince's delicates ;
 His viands sparkling in a golden cup,
 His body couched in a curious bed,
 When care, mistrust, and treason wait on him. (g)

KING HENRY VI., *3rd Part*, *Act II.*, *Scene 5.*

(g) Many men eat finer cookery, drink dearer liquors, with what advantage they can report and their doctors can ; but in the heart of them, if we go out of the dyspeptic stomach, what increase of blessedness is there ? Are they better, beautifuller, stronger, braver ? Are they even what they call happier ? Do they look with satisfaction on more things and human faces in this (God's) earth ? Do more things and human faces look with satisfaction on them ? Not so.

CARLYLE.

How true is the maxim of Plato, that "The man who would be truly happy should not study to enlarge his estate, but to contract his desires."

PLUTARCH.

Fortune does us neither good nor hurt ; she only presents us the matter and the seed, which our soul, more powerful than she, turns and applies as she best pleases, being the sole cause and mistress of her own happy or unhappy condition. All external accessions receive taste and colour from the internal constitution, as clothes warm us, not with their heat, but our own, which they are adapted to cover or keep in.

MONTAIGNE.

O polish'd perturbation ! golden care !
That keep'st the ports of slumber open wide
To many a watchful night ! *—sleep with it now !
Yet not so sound, and half do deeply sweet,
As he whose brow, with homely biggin bound,
Snores out the watch of night. O majesty !
When thou dost pinch thy bearer, thou dost sit
Like a rich armour, worn in the heat of day,
That scalds with safety.† (*h*)

KING HENRY IV., *2nd Part*, Act IV., Scene 4.

* The sleep of a labouring man is sweet, whether he eat little or much ; but the abundance of the rich will not suffer him to sleep.

ECCLES. V. 12.

† Shakspeare gives us another illustration of “golden care,” or “great treasure and trouble therewith,” in the following sonnet :—

The aged man that coffers up his gold
Is plagued with cramps, and gouts, and painful fits,
And scarce has eyes his treasure to behold,
But like still-pining Tantalus he sits,
And useless barns the harvest of his wits ;
Having no other pleasure of his gain,
But torment that it cannot cure his pain.
So then he hath it when he cannot use it,
And leaves it to be master'd by his young ;
Who in their pride do presently abuse it ;
Their father was too weak, and they too strong,
To hold their cursed-blessed fortune long.
The sweets we wish for turn to loathed sours,
Even in the moment that we call them ours.

(*h*) Many weak and ignorant persons say, “Behold, how happy a state doth that man enjoy ! How rich, how great, how powerful and exalted !” But turn thy attention to the unfading glories and unperishing riches of eternity, and thou wilt perceive that all these

Often, to our comfort, shall we find
 The sharded beetle in a safer hold
 Than is the full-wing'd eagle.

CYMBELINE, *Act III., Scene 5.*

They that stand high have many blasts to shake
 them,
 And when they fall they dash themselves to pieces.

KING RICHARD III., *Act I., Scene 3.*

Best state, contentless,
 Hath a distracted and most wretched being,
 Worse than the worst content. (*i*)

TIMON OF ATHENS, *Act IV., Scene 3.*

temporal advantages are of no value. Their acquisition and continuance are uncertain, and their enjoyment painful ; for they are never possessed without solitude and fear.

THOMAS A'KEMPIS.

Can wealth give happiness? look round, and see
 Wl at gay distress ! what splendid misery !
 Whatever fortune lavishly can pour,
 The mind annihilates, and calls for more.

YOUNG.

It ne'er was wealth, it ne'er was wealth,
 That coft contentment, peace, and pleasure.

BURNS.

(*i*) He who has so little knowledge of human nature as to seek happiness by changing anything but his own dispositions, will waste his life in fruitless efforts, and multiply the griefs which he purposes to remove.

JOHNSON.

Rest unto our souls—'tis all we want ; the end of all our wishes and pursuits. Give us a prospect of this, we take the wings of the morning, and fly to the uttermost parts of the earth to have it in

XXII.

MURDER CANNOT BE HIDDEN.

And he said, What hast thou done? the voice
of thy brother's blood crieth unto me from the
ground.

GEN. iv. 10.

Sith thou hast not hated blood, even blood shall
pursue thee.

EZEK. xxxv. 6.

Whoso sheddeth man's blood, by man shall his
blood be shed.

GEN. ix. 6.

Blood, like sacrificing Abel's, cries
Even from the tongueless caverns of the earth.

KING RICHARD II., *Act I., Scene I.*

possession, till after many miserable experiments, we have been
seeking everywhere for it but where there is a prospect of finding
it; and that is within ourselves, in a meek and lowly disposition of
heart.

STERNE.

Vain, very vain, my weary search to find
That bliss which only centres in the mind;
How small of all that human hearts endure
That part which laws or kings can cause or cure;
Still to ourselves in every place consign'd,
Our own felicity we make or find.

GOLDSMITH.

Blood will have blood ;
 Stones have been known to move, and trees to
 speak ;
 Augurs and understood relations have,
 By magot-pies, and choughs, and rooks, brought
 forth
 The secret'st man of blood.

MACBETH, *Act III., Scene 4.*

Truth will come to light ; murder cannot be hid
 long.

MERCHANT OF VENICE, *Act II., Scene 1.*

Guiltiness will speak,
 Though tongues were out of use.

OTHELLO, *Act V., Scene 1.*

For murder, though it have no tongue, will speak,
 With most miraculous organ.

HAMLET, *Act II., Scene 2.*

Friend or brother,
 He forfeits his own blood that spills another. (a)

TIMON OF ATHENS, *Act III., Scene 5.*

(a)

The great King of kings
 Hath in the table of His law commanded
 That "thou shalt do no murder."

KING RICHARD III., *Act I., Scene 4.*

XXIII.

FALSEHOOD.

Ye have said, When the overflowing scourge shall
pass through, it shall not come unto us : for we
have made lies our refuge, and under falsehood
have we hid ourselves.

ISA. xxviii. 15.

Take heed,
Lest He who is the supreme King of kings
Confound your hidden falsehood.

KING RICHARD III., *Act II., Scene 1.*

XXIV.

DEATH THE END OF ALL EARTHLY
PASSIONS AND TROUBLES.

There the wicked cease from troubling, and the
weary are at rest.

JOB iii. 17.

Also their love, and their hatred, and their envy
is now perished.

ECCLES. ix. 6.

Though death be poor, it ends a mortal woe.

KING RICHARD II., *Act II., Scene 1.*

Here lurks no treason, here no envy swells ;
 Here grow no damnèd grudges ; here are no
 storms ;

No noise, but silence and eternal sleep. (a)

TITUS ANDRONICUS, *Act I., Scene 2.*

The arbitrator of despairs,
 Just death, kind umpire of men's miseries.

HENRY VI., *1st Part, Act II., Scene 5.*

Fear no more the frown o' the great,
 Thou art past the tyrant's stroke ;
 Care no more to clothe and eat ;
 To thee the reed is as the oak :

- (a) "Consider well," the voice replied,
 "His face that two hours since hath died ;
 Wilt thou find passion, pain, or pride ?
 Will he obey when one commands ;
 Or answer, should one press his hands ?
 He answers not, nor understands.
 His palms are folded on his breast ;
 There is no other thing express'd
 But long disquiet merged in rest.
 His lips are very mild and meek ;
 Though one should smite him on the cheek,
 And on the mouth, he will not speak."

TENNYSON.

Death is the most delightful refuge of the unfortunate.

HERODOTUS.

The tearless dead forget their troubles.

EURIPIDES.

So numerous are the evils of life, that death is given to man as
 his chief good.

PLINY.

Fear no more the lightning flash,
Nor the dreaded thunder-stone ;
Fear not slander, censure rash ;
Thou hast finish'd joy and moan.

CYMBELINE, *Act IV., Scene 2.*

XXV.

DEATH COMMON TO ALL.

There is one event to the righteous,¹ and to the
wicked ; to the good, and to the clean, and to the
unclean.

ECCLES. ix. 2.

And I myself perceived also that one event hap-
peneth to them all.

ECCLES. ii. 14.

The small and the great are there ; and the ser-
vant is free from his master.

JOB iii. 19.

There is no man that hath power over the spirit
to retain the spirit ; neither hath he power in the
day of death ; and there is no discharge in that
war.²

ECCLES. viii. 8.

And how dieth the wise man ? as the fool.³

ECCLES. ii. 16.

¹ Isa. lvii. 1, 2.

² Gen. iii. 19.

³ Job xxi. 26.

For he seeth that wise men die, likewise the fool
and the brutish person perish, and leave their
wealth to others.

PS. xlix. 10.

It is appointed unto men once to die.⁴

HEB. ix. 27.

The beggar died, and was carried by the angels
into Abraham's bosom ; the rich man also died,
and was buried.

LUKE xvi. 22.

'Tis common ; all that live must die
Passing through nature to eternity.

HAMLET, *Act I., Scene 2.*

Mean and mighty, rotting
Together, have one dust. (*a*)

CYMBELINE, *Act VI., Scene 2.*

⁴ Rom. v. 12.

(*a*) Death comes equally to us all, and makes us all equal when it comes. The ashes of an oak in a chimney are no epitaph of that, to tell me how high, or how large, that was ; it tells me not what flocks it sheltered while it stood, nor what men it hurt when it fell. The dust of great persons' graves is speechless too ; it says nothing, it distinguishes nothing. As soon the dust of a wretch whom thou wouldest not, as of a prince whom thou couldest not, look upon, will trouble thine eyes if the wind blow it thither ; and when a whirlwind hath blown the dust of the churchyard into the church, and the man sweeps out the dust of the church into the churchyard, who will undertake to sift those dusts again ; and to pronounce, "This is the

We cannot hold mortality's strong hand. -

KING JOHN, *Act IV., Scene 2.*

Why, what is pomp, rule, reign, but earth and dust ?
And live we how we can, yet die we must.

KING HENRY VI., *3rd Part, Act v., Scene 2.*

Time doth transfix the flourish set on youth,
And delves the parallels in beauty's brow !
Feeds on the rarities of nature's truth,
And nothing stands but for his scythe to mow.

POEMS.

Nothing can we call our own but death,
And that small model of the barren earth
Which serves as paste and cover to our bones.

KING RICHARD II., *Act II., Scene 2.*

That fell arrest
Without all * bail. (*b*)

POEMS.

patrician, this is the noble flower, and this the yeoman, this the plebeian bran !"—DONNE.

With equal pace, impartial fate
Knocks at the palace as the cottage gate.

HORACE.

Earth impartial, entertains
Her various sons, and in her breast
Princes and beggars equal rest.

HORACE.

* *i.e.*, Without *any* bail.

(*b*) A man may escape the wars by pleading privilege of years,

Kings and mighty potentates must die,
For that's the end of human misery. (c)

KING HENRY VI., *1st Part, Act III., Scene 2.*

He who commands a nation
Hath no commandment o'er the pulse of life.

KING JOHN, *Act IV., Scene 2.*

or weakness of body, or the king's protection, or by sending another in his room, but in this war the press is so strict that it admits no dispensation ; young or old, weak or strong, willing or unwilling, all is one—into the field we must go, and look that last and most dreadful enemy in the face. It is in vain to think of sending another in your room, for no man dieth by proxy ; or to think of compounding with death, as those self-deluded fools did (Isa. xxviii. 15) who thought that they had been discharged of the debt by seeing the sergeant. No, no ! there is no discharge in that war. FLAVEL.

The end of life to all men is death ; even though one should keep himself shut up in a cage, he cannot escape it.

DEMOSTHENES.

(c) The glories of our birth and state
Are shadows, not substantial things ;
There is no armour against fate ;
Death lays his icy hand on kings :
Sceptre and crown
Must tumble down,
And in the dust be equal made
With the poor crooked scythe and spade.

SHIRLEY.

There's a lean fellow beats all conquerors.

DECKER.

Whether you boast a monarch's birth,
While wealth unbounded round you flows,
Or poor, and sprung from vulgar earth,
No pity for his victim Pluto knows.

HORACE.

Golden lads and girls all must,
Like chimney-sweepers, come to dust.

CYMBELINE, *Act IV., Scene 2* (Song).

By medicine life may be prolonged, yet death
Will seize the doctor too.

CYMBELINE, *Act V., Scene 5.*

Your worm is your only emperor for diet : we
fat all creatures else to fat us ; and we fat our-
selves for maggots ; your fat king and your lean
beggar is but variable service—two dishes, but to
one table : that's the end.

HAMLET, *Act IV., Scene 3.*

XXVI.

THE IMPORTANCE OF EARLY TRAINING.

Correct thy son, and he shall give thee rest ; yea,
he shall give delight unto thy soul.¹

PROV. xxix. 17.

Chasten thy son while there is hope.

PROV. xix. 18.

Train up a child in the way he should go : and
when he is old, he will not depart from it.²

PROV. xxii. 6.

¹ Prov. xiii. 24, xxii. 15, xxiii. 13, xxix. 15.

² Deut. iv. 9, vi. 6, 7.

And ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord.³

EPH. vi. 4.

The canker galls the infants of the spring,
Too oft before their buttons* be disclosed ;
And in the morn and liquid dew of youth,
Contagious blastments are most imminent ;
Be wary, then. (a)

HAMLET, *Act I., Scene 3.*

³ 1 Chron. xxviii. 9. ; Prov. iv. 10—13.

* Buds.

(a) Be very vigilant over thy child in the April of his understanding, lest the frosts of May nip his blossoms. While he is a tender twig, straighten him ; whilst he is a new vessel, season him ; such as thou makest him, such commonly shalt thou find him. Let his first lesson be obedience, and his second shall be what thou wilt.

QUARLES.

Just as the twig is bent, the tree's inclined.

POPE.

I, too, acknowledge the all but omnipotence of early culture and nurture ; hereby we have either a doddered, dwarf bush, or a high-towering, wide-spreading tree !

CARLYLE.

By nature we are very tenacious of what we imbibe in the dawn of life, in the same manner as new vessels retain the flavour of what they first drink in. There is no recovering wool to its native whiteness after it is dyed. Now the more vicious a habit is, the closer it will stick ; for good habits are easily changed into bad ones ; but where did you ever know a vicious habit become a good one? Even a child, therefore, ought to be used to nothing in his infancy which he must afterwards be at pains to unlearn.

QUINTILIAN.

Tender youth is soon suggested.

TWO GENTLEMEN OF VERONA, *Act III., Scene 1.*

Now 'tis spring, and weeds are shallow-rooted ;
Suffer them now, and they'll o'ergrow the garden,
And choke the herbs for want of husbandry. (*b*)

KING HENRY VI., *2nd Part, Act III., Scene 1.*

XXVII.

ERROR ITS OWN CORRECTIVE.

Thine own wickedness shall correct thee, and
thy backsliding shall reprove thee : know therefore
and see that it is an evil thing and bitter, that thou
hast forsaken the Lord thy God, and that my fear
is not in thee, saith the Lord.¹

JER. ii. 19.

Before I was afflicted I went astray : but now
have I kept thy word.²

PS. cxix. 67.

(*b*) Mr. Thelwall (the patriot and orator in the French Revolution) contended it was unfair to influence a child by inculcating opinions before it was of age to choose for itself. I showed him what I called my botanical garden. "How so," said he ; "it is covered with weeds." "That is only," I replied, "because it has not come to its year of choice, and therefore the weeds are growing. I thought it unfair to prejudice the soil in favour of roses and strawberries."

COLERIDGE.

¹ Prov. i. 30, 31.

² Jer. xxxi. 18, 19.

Behold therefore the goodness and severity of God.

ROM. ix. 22.

It is good for a man that he bear the yoke in his youth. He putteth his mouth in the dust ; if so be there may be hope.

LAM. iii. 27, 29.

(Our fathers) for a few days chastened us after their own pleasure : but he for our profit, that we might be partakers of his holiness.³

HEB. xii. 10.

Therefore chastenest thou them by little and little that offend, and warnest them by putting them in remembrance wherein they have offended, that, leaving their wickedness, they may believe on thee, O Lord.

WISDOM xii. 2.

If they be bound in fetters, and be holden in cords of affliction ; then he sheweth them their work, and their transgressions that they have exceeded. He openeth also their ear to discipline, and commandeth that they return from iniquity.

JOB xxxvi. 8—10.

When thy judgments are in the earth, the inhabitants of the world will learn righteousness.

ISA. xxvi. 9.

³ Rom. v. 3, 4 ; John xv. 2 ; Isa. xxvii. 9.

His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.

PROV. v. 22.

To wilful men,
The injuries that they themselves procure
Must be their schoolmasters. (a)

KING LEAR, *Act II., Scene 4.*

They say best men are moulded out of faults,
And, for the most, become much more the better
For being a little bad.

MEASURE FOR MEASURE, *Act V., Scene 1.*

As surfeit is the father of much fast,
So every scope by the immoderate use
Turns to restraint.

MEASURE FOR MEASURE, *Act I., Scene 3.*

(a) Error is cured by erring.

GOETHE.

We must not let a poet say that those are miserable who are punished, and that it is God who does these things. If they say, however, that the wicked, as being miserable, need correction,—and that, in being punished, they are benefited by God, we may suffer the assertion.

PLATO.

But let us not talk insincerely even for a good end, as we may suppose ; and therefore do not let us deny that every evil carries with it its teachings.

HELPS.

You snatch some hence for little faults; that's love,
 To make them fall no more : (b) you some permit
 To second ill^s with ill^s, each elder worse ;
 And make them dread it, to the doer's thrift.*

CYMBELINE, *Act v., Scene 1.*

Headstrong liberty is lash'd with woe.†

COMEDY OF ERRORS, *Act II., Scene 1.*

God Almighty,
 There is some soul of goodness in things evil,
 Would men observingly distil it out.

KING HENRY V., *Act IV., Scene 1.*

I will turn diseases to commodity.‡

KING HENRY IV., *2nd Part, Act I., Scene 2.*

(b) The righteous perisheth, and no man layeth it to heart ; and merciful men are taken away, none considering that the righteous is taken away from the evil to come.

ISA. lviii. 1.

* Profit.

† Shakspeare argues the need of such correction in the following passage :—

If that the heavens do not their visible spirits
 Send quickly down to tame these vile offences,
 'Twill come ;
 Humanity must perforce prey on itself,
 Like monsters of the deep.

KING LEAR, *Act IV., Scene 2.*

‡ “ Advantage ”—as, “ It is good to set before us the *incommodities* and *commodities* of usury.”

BACON.

In poison there is physic. (c)

KING HENRY IV., *2nd Part*, *Act I.*, *Scene 1.*

XXVIII.

THE ISSUE OF EVIL MUST BE EVIL.

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?¹

MATT. vii. 16.

An evil man out of the evil treasure of his heart bringeth forth that which is evil.²

LUKE vi. 45.

By bad courses may be understood

That their events can never turn out good.

KING RICHARD II., *Act II.*, *Scene 1.*

(c) Rank poisons make good medicines. Error and misfortune may be turned into wisdom and improvement.

SYDNEY SMITH.

You ought to remember your past sufferings, as slaves do their whipping, that you may refrain from the same faults. The pains of experience are useful to us, whether we will or no.

EPICETUS.

He that is good, and lives after a principle of honour, will obey reason : but the bad man aims at pleasure, and is corrected by pain, like a beast.

ARISTOTLE.

¹ Gal. v. 19—21 ; Matt. xii. 34.

² Isa. xxxii. 6.

XXIX.

SIN BREEDS SIN.

Shun profane and vain babblings, for they will increase unto more ungodliness. 2 TIM. ii. 16.

Evil men and seducers shall wax worse and worse, deceiving and being deceived.³ 2 TIM. iii. 13.

One sin another doth provoke. (*a*)

PERICLES, PRINCE OF TYRE, *Act 1., Scene 1.*

³ 2 Thess. ii. 11, 12.

(*a*) The Pamonian bears, when they have clasped a dart in the region of their liver, wheel themselves upon the wound, and, with anger and malicious revenge, strike the deadly barb deeper, and cannot be quit from their fatal steel, but in flying bear along that which themselves make the instrument of a more hasty death ; so is every vicious person struck with a deadly wound, and his own hands force it into the entertainments of the heart ; and because it is painful to draw it forth by a sharp and salutary repentance, he still rools and turns upon his wound, and carries his death in his bowels, where it first entered by choice, and then dwelt by love, and at last shall finish the tragedy of Divine judgments and an unalterable decree.

JEREMY TAYLOR.

Oh, cursed, cursed sin ! traitor to God
And ruiner of man ! mother of woe,
And death, and hell ! wretched, yet seeking worse ;
Polluted most, yet wallowing in the mire ;
Most mad, yet drinking frenzy's giddy cup,
Depth ever deepening, darkness darkening still.

POLLOK.

The cloy'd will
(That satiate yet unsatisfied desire,
That tub both fill'd and running) ravening first
The lamb, longs after for the garbage. (*b*)

CYMBELINE, *Act I., Scene 7.*

Sin will pluck on sin. (*c*)

KING RICHARD III., *Act IV., Scene 2.*

XXX.

OUR FACULTIES TO BE MADE GOOD USE
OF, AND NOT TO LIE UNUSED.

Break up your fallow ground.

HOSEA x. 12.

(*b*) If God suffers men to go on in sins, and punishes them not, it is not a mercy, it is not a forbearance; it is a hardening them, a consigning them to ruin and reprobation; and themselves give the best argument to prove it, for they continue in their sin, they multiply their iniquity, and every day grow more enemy to God; and that is no mercy that increases their hostility and enmity with God. A prosperous iniquity is the most unprosperous condition in the whole world.

JEREMY TAYLOR.

“Over shoes over boots”—a proverb which Bishop Sanderson declares to be the motto of some who, having advanced a certain way in sin, presently become utterly reckless, caring not, and counting it wholly indifferent, how much farther in evil they advance.

TRENCH.

One crime must be concealed by another.

SENECA.

(*c*) An evil custom is a hook in the soul, and draws it whither the devil pleases.

JEREMY TAYLOR.

Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.¹

MATT. v. 16.

Neglect not the gift that is in thee.²

1 TIM. iv. 14.

It is required in stewards that a man be found faithful.

1 COR. iv. 2.

Unto one he gave five talents, to another two, and to another one ; to every man according to his several ability.³ *

MATT. xxv. 15.

For unto whomsoever much is given, of him shall be much required.

LUKE xii. 48.

I would that you would make use of that good wisdom whereof I know you are fraught. (a)

KING LEAR, *Act I., Scene 4.*

¹ 2 Cor. vi. 1. ² Rom. xii. 6 ; 1 Cor. xii. 7, 11. ³ 1 Peter iv. 10.

* See also the remainder of the parable, to verse 30.

(a) Wisdom that is hid, and treasure that is hoarded up, what profit is in them both ? Better is he that hideth his folly than a man that hideth his wisdom.

ECCLUS. xx. 30, 31.

The means that heaven yields must be embraced,
And not neglected.*

KING RICHARD II., *Act III., Scene 2.*

Our bodies are our gardens, to which our wills
are gardeners ; so that, if we plant nettles or sow
lettuce, set hyssop and weed up thyme, supply it
with one gender of herbs or distract it with many ;
either to have it sterile with idleness, or manured
with industry ; why, the power and corrigible
authority † of this lies in our wills. (*b*)

OTHELLO, *Act I., Scene 3.*

What is a man,
If his chief good, and market of his time,
Be but to sleep and feed ? a beast, no more.
Sure He that made us with such large discourse
Looking before and after, gave us not
That capability and godlike reason
To fust in us unused. (*c*)

HAMLET, *Act IV., Scene 4.*

* There is no more personal merit in a great intellect than in a great estate. It is the use which is made of the one and of the other which should found the claim to respect.

† *i.e.*, The right of correcting this.

(*b*) A man's nature runs either to herbs or weeds ; therefore let him seasonably water the one and destroy the other. BACON.

(*c*) There is this analogy between the course of things in the natural and in the spiritual world, that as a limb which is never called into exercise loses its strength by degrees, its muscles and sinews disappearing—even so the gifts of God, unexercised, fade and fail from us. "From him that hath not shall be taken away even that which he

Heaven doth with us as we with torches do :
 Not light them for themselves ; for if our virtues
 Did not go forth of us, 'twere all alike
 As if we had them not. Spirits are not finely touch'd
 But to fine issues ; nor nature never lends
 The smallest scruple of her excellence,
 But, like a thrifty goddess, she determines
 Herself the glory of a creditor,
 Both thanks and use. (*d*)

MEASURE FOR MEASURE, *Act 1., Scene 1.*

XXXI.

THANKFULNESS.

In everything give thanks ; for this is the will of
 God in Christ Jesus concerning you.¹

I THESS. v. 18.

hath." And, on the other hand, as the limb is not wasted by strenuous exertion, but rather by it nerved and strengthened, so it is with the gifts of God ; they are multiplied by being laid out—a truth we recognize in our proverb, "Drawn wells are seldom dry ;" and thus, "Unto every one that hath shall be given, and he shall have abundance."

TRENCH.

(*d*) It has been often observed how solemn a warning, and to how many, lies in the fact that he of the one talent (in the parable Matt. xxv. 14—30) is the defaulter, since to such an one an excuse like the following might easily occur : "So little is committed to my charge that it matters not how I administer that little ; at the best I cannot do much for God's glory ; what signifies the little, whether it be done or left undone ?" But the Lord will teach us here that He expects fidelity in little as in much.

TRENCH.

¹ Col. iii. 17 ; Ps. c. 4 ; Luke xii. 48.

Giving thanks always for all things unto God.

EPH. v. 20.

God's goodness hath been great to thee ;
Let never day nor night unhallow'd pass,
But still remember what the Lord hath done. (a)

KING HENRY VI., *2nd Part, Act II., Scene 1.*

O Lord, that lends me life,
Lend me a heart replete with thankfulness. (b)

KING HENRY VI., *3rd Part, Act I., Scene 1.*

XXXII.

READINESS FOR DEATH.

The day of the Lord will come as a thief in the night.¹

2 PET. iii. 10.

(a) To th' infinitely good we owe

Immortal thanks.

MILTON.

I shall never be wanting in my acknowledgments to the gods ; and it even troubleth me that we cannot make a suitable return for the benefits they have conferred upon us.

ZENOPHON.

A wretched prisoner, chained to the floor for a length of time, would deem it a high privilege to be allowed to walk across the room. Another, confined to lie on his back till it had become sore, would think it a great favour if he might be permitted to turn on his side for a few minutes. In a course of habitual pain, I am thankful for five minutes' freedom from suffering. How forgetful have I been of fifty years of tolerable ease ! How unmindful are we of what we call common mercies !

CECIL.

(b) As gratitude is a necessary, and a glorious, so also is it as obvious, a cheap, and an easy virtue ; so obvious, that wherever there is life there is place for it.

SENECA.

¹ Matt. xxiv. 42, 43 ; 1 Thess. v. 2, 3.

Be ye therefore ready, for the Son of man cometh
at an hour when ye think not.² LUKE xii. 40.

Behold, I come as a thief. Blessed is he that
watcheth. REV. xvi. 15.

I every day expect an embassy
From my Redeemer to redeem me hence. (a)
KING RICHARD III., *Act II., Scene 1.*

Men must endure
Their going hence, even as their coming hither ;
Ripeness is all. (b) KING LEAR, *Act V., Scene 2.*

² Rev. iii. 3.

(a) I might say much of the commodities that death can sell a man,
but, briefly, death is a friend of ours, and he that is not ready to
entertain him is not at home. BACON.

(b) 'Tis a vile thing to die
When men are unprepared, and look not for it.
KING RICHARD III., *Act III., Scene 2.*

Death exempts not a man from being, but only presents an alteration ; he is an importunate guest, and will not be said nay. And though they themselves shall affirm that they are not within, yet the answer will not be taken ; and that which heightens their fear is, that they know they are in danger to forfeit their flesh, but are not wise of the payment day ; which sickly uncertainty is the occasion that, for the most part, they step out of this world unfurnished for their general account, and being all unprovided, desire yet to hold their gravity, preparing their souls to answer in scarlet.

BACON.

Death to a good man is but passing through a dark entry, out of

XXXIII.

SPIRITUAL LIFE.

Whosoever shall seek to save his life shall lose it ; and whosoever shall lose his life shall preserve it.¹

LUKE xvii. 33.

For me to die is gain.²

PHIL. i. 21.

To sue to live, I find I seek to die :
And seeking death find life.

MEASURE FOR MEASURE, *Act III., Scene 1.*

Death, at whose name I oft have been afeard,
Because I wish'd this world's eternity.

KING HENRY VI., *Act II., Scene 4.*

XXXIV.

A SAVING SACRIFICE.

If thy hand or thy foot offend thee, cut them off,
and cast them from thee ; it is better for thee to

one little dusky room of his father's house, into another which is fair and large, lightsome and glorious, and divinely entertaining. Oh, may the rays and splendours of my heavenly apartment shoot far downward, and gild the dark entry with such a cheerful gleam as to banish every fear when I shall be called to pass through !

WATTS.

¹ John xii. 25.

² Rev. xiv. 13.

enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.¹

MATT. xviii. 8.

For it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

MATT. v. 29.

This fester'd joint cut off, the rest, rest sound ;
This, let alone, will all the rest confound.

KING RICHARD II., *Act v., Scene 3.*

XXXV.

FAITHLESSNESS.

Yea, mine own familiar friend, in whom I trusted,
which did eat my bread, hath lifted up his heel
against me.²

Ps. xli. 9.

Who should be trusted now, when one's right
hand is perjured to the bosom? (a)

TWO GENTLEMEN OF VERONA, *Act v., Scene 4.*

¹ Mark ix. 43, 44, 47 ; Col. iii. 5 ; Rom. viii. 13.

² Ps. lv. 12, 13 ; 2 Sam. xv. 12 ; Obadiah 7 ; John xiii. 18.

(a) Judge of your friends in the misfortunes of life, and their voluntary sharing of danger, for we prove gold by fire, but we know best our real friends in affliction and distress.

SOCRATES.

Blast not the hope which friendship has conceived,

But fill its measure high.

HESIOD.

XXXVI.

LIVING FOR THE PRAISE OF MEN
CENSURED.

How can ye believe, which receive honour one of
another, and seek not the honour that cometh from
God only?

JOHN v. 44.

They loved the praise of men more than the
praise of God.¹

JOHN xii. 43.

If I yet pleased men, I should not be the servant
of Christ.²

GAL. i. 10.

To have respect of persons is not good ; for, for
a piece of bread that man will transgress.

PROV. xxviii. 21.

Glory grows guilty of detested crimes ;
When for fame's sake, for praise, an outward part,
We bend to that the working of the heart. (a)

LOVE'S LABOUR'S LOST, *Act IV., Scene 1.*

¹ Rom. ii. 29 ; Heb. xi. 27.

² James iv. 4.

(a) This earthly world, where to do harm
Is often laudable ; to do good, sometime,
Accounted dangerous folly.

MACBETH, *Act IV., Scene 2.*

A man's first care should be to avoid the reproaches of his own

Worse than the sun in March,
This praise doth nourish agues. (b)

KING HENRY IV., *1st Part, Act IV., Scene 1.*

XXXVII.

USURY.

Thou shalt not lend upon usury to thy brother.
Unto a stranger thou mayest lend upon usury: but
unto thy brother thou shalt not lend upon usury.¹

DEUT. xxiii. 19, 20.

heart: his next, to escape the censures of the world. If the last interferes with the former, it ought to be entirely neglected.

ADDISON.

If ever you turn your attention to externals, so as to please any one, be assured you have ruined your scheme of life.

EPICETUS.

(b) Flattery's the bellows blows up sin.

PERICLES, *Act I., Scene 2.*

When all the world applauds you most, beware:

'Tis often less a blessing than a snare.

Distrust mankind; with your own heart confer;

And dread e'en there to find a flatterer.

YOUNG.

Allow no man to be so familiar with you as to praise you to your face.

STEELE.

Many praise you, but are you satisfied with yourself, if you are what they take you for and applaud? Let your goodness be approved by your own heart!

SENECA.

¹ Exod xxii. 25; Ps. xv. 5; Lev. xxv. 36, 37.

When did friendship take
A breed of barren metal from his friend ?

MERCHANT OF VENICE, *Act I., Scene 3.*

XXXVIII.

FORGIVENESS.

For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. MATT. vi. 14, 15.

When ye stand praying, forgive, if ye have ought against any ; that your Father also which is in heaven may forgive you your trespasses.¹

MARK xi. 25.

And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. EPH. iv. 32.

For ye shall have judgment without mercy that hath shewed no mercy.² JAMES ii. 13.

Forbearing one another, and forgiving one another, if any man have a quarrel against any : even as Christ forgave you, so also do ye. COL. iii. 13.

¹ Matt. xviii. 21, 22 ; Luke xvii. 4.

² Matt. xviii. 34, 35 ; Lev. xix. 18.

Forgive thy neighbour the hurt that he hath done unto thee, so shall thy sins also be forgiven when thou prayest. One man beareth hatred against another, and doth he seek pardon from the Lord? He sheweth no mercy to a man which is like himself, and doth he ask forgiveness of his own sins?

ECCLUS. xxviii. 2—4.

I pardon him as God shall pardon me. (a)

KING RICHARD II., *Act v., Scene 3.*

The power that I have on you, is to spare you ;
The malice towards you, to forgive you.

CYMBELINE, *Act v., Scene 5.*

I as free forgive as I would be forgiven.

KING HENRY VIII., *Act II., Scene 1.*

How shalt thou hope for mercy, rendering none? (b)

MERCHANT OF VENICE, *Act IV., Scene 1.*

(a) He that cannot forgive others, breaks the bridge over which he must pass himself ; for every man has need to be forgiven.

LORD HERBERT.

(b) Each man must take his choice. It is free to him to dwell in the kingdom of grace ; but then, receiving grace, he must show grace ; finding love, he must exercise love. If, on the contrary, he exacts the uttermost, pushes his rights as far as they will go, he must look to have the uttermost exacted from him, and in the measure that he has meted, to have it measured back to him again.

TRENCH.

Phocian, after he had long served his country, being condemned to

Ah, countrymen! if when you make your prayers
God should be as obdurate as yourselves,
How would it fare with your immortal souls?

KING HENRY VI., *2nd Part, Act IV., Scene 8.*

Why dost not speak?
Think'st thou it honourable for a noble man
Still to remember wrongs?

CORIOLANUS, *Act V., Scene 3.*

XXXIX.

FREE WILL.

See, I have set before thee this day life and
good, and death and evil. I call heaven and earth
to record this day against you, that I have set
before you life and death, blessing and cursing:
therefore choose life, that both thou and thy seed
may live.¹

DEUT. xxx. 15, 19.

death, was about to drink the poison in his dungeon, when those who were about him asked him if he had anything to leave in charge to his son. "I command him," said he, "not to avenge upon the Athenians the injury they are now doing me." Whoever does not praise and admire this man would not, as I think, admire anything that is really great.

ÆLIAN.

It is in vain for you to expect, it is impudent for you to ask, God's forgiveness on your own behalf, if you refuse to exercise this forgiving with respect to others.

HOADLEY.

¹ Deut. xi. 26—28.

He hath set fire and water before thee, stretch forth thy hand unto whither thou wilt.²

ECCLUS. xv. 16.

Our remedies oft in ourselves do lie,
Which we ascribe to heaven ; *the fated sky*
Gives us free scope ; (a) only doth backward pull
Our slow designs, when we ourselves are dull.

ALL'S WELL THAT ENDS WELL, *Act I., Scene 1.*

² Jer. xxi. 8 ; Isa. i. 19, 20.

(a) Good He made thee, but to persevere,
He left it in thy power ; ordain'd thy will,
By nature free, not overruled by Fate
Inextricable, or strict necessity. MILTON.

No man hath power over me : I am made free by God : I know
His commandments, and no man can bring me under bondage.

EPICETUS.

There is good, and there is evil ; every man's destiny is in his
own hands. SYDNEY SMITH.

It is a matter of fact that God governs the world by the method
of rewards and punishments, and also that He has given us a moral
faculty, by which we distinguish between actions, and approve some
as virtuous and of good desert, and disapprove others as vicious and
of ill desert. Now, this moral discernment implies, in the notion of
it, a rule of action, and a rule of a very peculiar kind, for it carries
in it authority and a right of direction—authority in such a sense, as
that we cannot depart from it without being self-condemned.

BISHOP BUTLER.

O laws more ancient than laws ! O legislators more ancient than
legislators ! to which he who submits himself is free !

MAXIMUS TYRIUS.

Our voluntary service He requires
Not one necessitated : such with Him

Men at some time are masters of their fates ;
The fault is not in our stars,
But in ourselves. (*b*)

JULIUS CÆSAR, *Act I., Scene 2.*

'Tis in ourselves that we are thus or thus.

OTHELLO, *Act I., Scene 3.*

Finds no acceptance, nor can find ; for how
Can hearts not free be tried, whether they serve
Willing or no, who will but what they must.

MILTON.

Ingrate, he had of me
All he could have ; I made him just and right,
Sufficient to have stood, though free to fall.
Such I created all the æthereal powers
And spirits, both them who stood and them who fail'd ;
Freely they stood who stood, and fell who fell.

MILTON.

(*b*) This is the excellent foppery of the world ! that, when we are sick in fortune, (often the surfeit of our own behaviour,) we make guilty of our disasters the sun, the moon, and the stars, as if we were villains by necessity ; fools by heavenly compulsion ; knaves, thieves, and teachers by spherical predominance ; drunkards, liars, and adulterers by an enforced obedience of planetary influence ; and all that we are evil in by a divine thrusting on.

KING LEAR, *Act I., Scene 2.*

No wicked man is free. If you were to tell this to a man that has been twice consul, he will cry, How ! am I a slave ? My father was free, and my mother was free. It may be so, good sir, for they perhaps were generous and you are mean, they brave and you a coward, they sober and you dissolute.

EPICETUS.

XL.

FRIENDS FORSAKING POVERTY AND
ADVERSITY.

Wealth maketh many friends ; but the poor is separated from his neighbour. All the brethren of the poor do hate him ; how much more do his friends go far from him ? he pursueth them with words, yet they are wanting to him.

PROV. xix. 4—7.

The poor is hated even of his own neighbour ; but the rich hath many friends.

PROV. xiv. 20.

My lovers and my friends stand aloof from my sore ; and my kinsmen stand afar off.¹

PS. xxxviii. 11.

A poor man being down is thrust away by his friends.²

ECCLUS. xiii. 21.

The great man down, you mark, his favourite flies.

HAMLET, *Act III., Scene 2.*

¹ Job xix. 19 ; Ps. lv. 12, 13.

² Job vi. 15, 27 ; Obad. 4.

Where you are liberal of your loves and counsels,
Be sure you be not loose ; for those you make
your friends,
And give your hearts to, when they once perceive
The least rub in your fortunes, fall away
Like water from ye, never found again
But when they mean to sink ye. (a)

KING HENRY VIII., *Act II., Scene I.*

As we do turn our backs
From our companion, thrown into his grave,
So his familiars to his buried fortunes
Slink all away ; leave their false vows with him
Like empty purses pick'd ; and his poor self,
A dedicated beggar to the air,
With his disease of all shunn'd poverty,
Walks, like contempt, alone. (b)

TIMON OF ATHENS, *Act IV., Scene 2.*

'Tis certain, greatness, once fallen out with fortune,
Must fall out with men too ; what the declined is,

(a) Treason is there in its most horrid shape,
Where trust is greatest ! and the soul resign'd
Is stabb'd by her own guards. DRYDEN.

(b) You'll find the friendship of the world a show !
Mere outward show ! 'Tis like the harlot's tears,
The statesman's promise, or false patriot's zeal,
Full of fair seeming, but delusion all.

SAVAGE.

Gold is proved by fire ; and the day of necessity discovers the
true friend. MENANDER.

He shall as soon read in the eyes of others,
As feel in his own fall ; for men, like butterflies,
Show not their mealy wings but to the summer.

TROILUS AND CRESSIDA, *Act III., Scene 3.*

That, sir, which serves and seeks for gain
And follows but for form,
Will pack when it begins to rain,
And leave thee in the storm.

KING LEAR, *Act II., Scene 4.*

When Fortune, in her shift and change of mood,
Spurns down her late beloved, all his dependants,
Which labour'd after him to the mountain's top,
Even on their knees and hands, let him slip down,
Not one accompanying his declining foot.

TIMON OF ATHENS, *Act I., Scene 1.*

A poor sequester'd stag
That from the hunter's aim had ta'en a hurt,
Did come to languish ; and indeed, my lord,
The wretched animal heaved forth such groans,
That their discharge did stretch his leathern coat
Almost to bursting ; and the big round tears
Coursed one another down his innocent nose
In piteous chase.

But what said Jacques ?
Did he not moralise the spectacle ?

Oh, yes, into a thousand similes—
First, for his weeping in the needless stream :
“ Poor deer,” quoth he, “ thou mak’st a testament
As worldings do, giving thy sum of more
To that which had too much.” Then being alone,
Left and abandon’d of his velvet friends,
“ ’Tis right,” quoth he ; “ thus misery doth part
The flux of company.” Anon, a careless herd,
Full of the pasture, jumps along by him,
And never stays to greet him : “ Ay,” quoth
Jacques,

“ Sweep on, you fat and greasy citizens ;
’Tis just the fashion ; wherefore do you look
Upon that poor and broken bankrupt there ?”

AS YOU LIKE IT, *Act II., Scene 2.*

Men shut their doors against a setting sun.

TIMON OF ATHENS, *Act I., Scene 2.*

The swallow follows not summer more willingly,
nor more willingly leaves winter : such summer
birds are men.

TIMON OF ATHENS, *Act II., Scene 6.*

Words are easy, like the wind ;
Faithful friends are hard to find ;
Every man will be thy friend
Whilst thou hast wherewith to spend ;
But if store of crowns be scant,
No man will supply thy want.

If that one be prodigal,
 Bountiful they will him call ;
 And with such like flattering,
 " Pity but he were a king."
 But if fortune once do frown,
 Then farewell his great renown ;
 They that fawn'd on him before
 Use his company no more. (c)

POEMS.

Ah ! when the means are gone that buy this praise,
 The breath is gone whereof this praise is made ;
 Feast-worn, fast-lost ; one cloud of winter showers,
 These flies are couch'd. (d)

TIMON OF ATHENS, *Act II., Scene 2.*

XLI.

THE REBUKE OF A TRUE FRIEND
 INVALUABLE.

Faithful are the wounds of a friend ;¹ but the
 kisses of an enemy are deceitful. PROV. xxvii. 6.

(c) Some man is a friend for his own occasion, and will not abide
 in the day of thy trouble. ECCLES. vi. 8.

(d) Purchase not friends by gifts : when thou ceasest to give, such
 will cease to love. FULLER.

Those blandishments of the world which are easily to be had for
 money, and which, when obtained, are as much worse than worth-
 less as a harlot's love is worse than none. HENRY TAYLOR.

¹ Matt. xviii. 15.

Rebuke a wise man, and he will love thee.

PROV. ix. 8.

Let the righteous smite me, it shall be a kindness ; and let him reprove me, it shall be an excellent oil, which shall not break my head.²

Ps. cxli. 5.

He tells me, that if, peradventure,
He speak against me on the adverse side,
I should not take it strange ; for 'tis a physic
That's bitter to sweet end. (*a*)

MEASURE FOR MEASURE, *Act IV., Scene 6.*

(There is) no railing in a known discreet man,
though he do nothing but reprove.

TWELFTH NIGHT, *Act I., Scene 5.*

² Prov. xxv. 12 ; Gal. vi. 1.

(*a*) Thou mayest be sure that he who will in private tell thee of thy faults is thy friend, for he adventures thy dislike, and doth hazard thy hatred.

SIR WALTER RALEIGH.

I have no need of a friend who changes as I do, and follows me in everything, for my shadow can do that much better ; but of one who will follow the truth, and judge according to it.

PLUTARCH.

Be content to hear good counsel, though it be contrary to thy will ; for he is a very fool that will hear nothing gladly but what is according to his mind.

DEAN COLET.

Happy are they that hear their detractions, and can put them to mending. (*b*)

MUCH ADO ABOUT NOTHING, *Act II., Scene 6.*

XLII.

HONOUR.

Render therefore to all their dues ; honour to whom honour.¹

ROM. xiii. 7.

The due of honour in no point omit.

CYMBELINE, *Act III., Scene 5.*

(*b*) For there is no such flatterer as a man's self, and there is no such remedy against flattery of a man's self as the liberty of a friend. It is a strange thing to behold what gross errors and extreme absurdities many (especially of the greater sort) do commit for want of a friend to tell of them, to the great damage both of their fame and fortune.

BACON.

Aversion from reproof is not wise. This is a symptom of the disease. Why should he want this hushing-up of the disorder? This is a mark of a little mind. A great man can afford to lose ; a little insignificant fellow is afraid of being snuffed out. When the most insignificant person tells us we are wrong, we ought to listen. Let us believe it possible we may be wrong when any one supposes we are, and enter into the true littleness, which consists in receiving correction like a child.

CECIL.

¹ Lev. xix. 32.

XLIII.

GENEROSITY TO THE POOR.

When thou gatherest the grapes of thy vineyard,
thou shalt not glean it afterward ; it shall be for
the stranger, for the fatherless, and for the widow.¹*

DEUT. xxiv. 21.

Shake the superflux to them,†
And show the heavens more just. (a)

KING LEAR, *Act III., Scene 4.*

¹ Lev. xix. 10 ; Ps. xli. 1.

* For other laws granting privileges to the poor, see the following passages:—Usury forbidden to be taken from them (Exod. xxii. 25 ; Lev. xxv. 26). Portions of tithes to be given them (Deut. xiv. 29 xxvi. 12 ; Neh viii. 10). Their garments not to be retained as pledges after sunset (Deut. xxiv. 12, 13 ; Exod. xxii. 26, 27 ; Ezek. xviii. 7, 12 ; Amos ii. 8 ; Ezek. xxxiii. 15). A widow's raiment not to be taken to pledge (Deut. xxiv. 17), or a widow's ox (Job xxiv. 3). Their privileges in the Sabbatical year and Jubilee (Exod. xxiii. 11 ; Lev. xxv. 25-28, 39, 40 ; Deut. xv. 9). Their treatment as servants (Deut. xxiv. 14, 15).

† To the poor.

(a) In conferring or requiting kindness, the chief rule of our duty ought to be, if all other circumstances are equal, to confer most upon the man who stands in greatest need of assistance. The reverse of this is practised by the generality, who direct their greatest services to the man from whom they hope the most, though he may stand in no need of them.

CICERO.

We are born to do benefits.

TIMON OF ATHENS, *Act I., Scene 2.*

What is yours to bestow, is not yours to reserve.

TWELFTH NIGHT, *Act I., Scene 5.*

XLIV.

AN OVERRULING PROVIDENCE.

A man's heart deviseth his way, but the Lord directeth his steps.¹

PROV. xvi. 9.

O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps.²

JER. x. 23.

There are many devices in a man's heart ;³ nevertheless the counsel of the Lord, that shall stand.⁴

PROV. xix. 21.

The lot is cast into the lap ; but the whole disposing thereof is of the Lord. (a)

PROV. xvi. 33.

¹ Ps. xxxvii. 23.

² Ps. xvii. 4, 5.

³ Prov. xvi. 1.

⁴ Isa. xlvi. 10 ; Ps. xxxiii. 11 ; Lam. iii. 37.

(a) And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these

We are in God's hand.

KING HENRY V., *Act III., Scene 6.*

'There's a divinity that shapes our ends,
Rough-hew them how we will. (*b*)

HAMLET, *Act V., Scene 2.*

two thou hast chosen. And they gave forth their lots ; and the lot
fell upon Matthias ; and he was numbered with the eleven apostles.

ACTS i. 23, 24, 26.

Jove to all
Disposes all things.

HESIOD.

Human wisdom knows no more how to choose the best than one
who should determine to act as chance and the lot shall decide.
The gods, who are eternal, know all things that have been, all
things that are, and all things that shall happen, in consequence of
everything ; and when men consult them, they signify to those to
whom they are propitious what they ought to do, and what to leave
undone.

ZENOPHON.

(*b*) The history of Providence containeth that excellent corre-
spondence which is between God's revealed will and His secret will,
which, though it be so obscure as, for the most part, it is not legible
to the natural man,—no, nor many times to those who behold it
from the tabernacle,—yet at some times it pleaseth God, for our
better establishment, and the confuting of those which are as without
God in the world, to write it in such text and capital letters that, as
the prophet says, "He that runneth may read it,"—that is, mere
sensual persons, that hasten by God's judgments, and never bend or
fix their cogitations upon them, are, nevertheless, in their passage
and race, urged to discern it. Such are the notable events and
examples of God's judgments, chastisements, deliverances, and
blessings.

BACON.

Mighty Jove cuts short, with just disdain,
The long, long views of poor, designing man.

HOMER.

There is a power
Unseen that rules the illimitable world,

A greater power than we can contradict
Hath thwarted our intents.

ROMEO AND JULIET, *Act v., Scene 3.*

Our thoughts are ours, their ends none of our
own.

HAMLET, *Act III., Scene 2.*

Heaven has an end in all.

KING HENRY VIII., *Act II., Scene 1.*

XLV.

GOD'S GUIDANCE.

Thy word is a lamp unto my feet, and a light
unto my path.¹

Ps. cxix. 105.

That guides its motions from the brightest star,
To the least dust of this sin-tainted mould ;
While man, who madly deems himself the lord
Of all, is nought but weakness and dependence.

THOMSON.

That power
Which erring men call chance.

MILTON.

It was a saying of Psammo, an Egyptian philosopher whom Alexander the Great went to hear, that all men are governed by God ; for in everything that which rules and governs is divine.

PLUTARCH.

¹ Prov. vi. 23 ; Ps. xliii. 3.

God shall be my hope,
My stay, my guide, and lantern to my feet.

KING HENRY VI., *2nd Part*, *Act II.*, *Scene 3.*

XLVI.

THE FEAR OF GOD HONOURABLE.

By humility and the fear of the Lord are riches
and honour.²

PROV. xxii. 4.

Behold, the fear of the Lord, that is wisdom.³

JOB xxviii. 28.

And, to add greater honours to his age
Than man could give him, he died fearing God. (*a*)

KING HENRY VIII., *Act IV.*, *Scene 2.*

XLVII.

THE WIDOW'S FRIEND.

A father of the fatherless, and a judge of the
widows, is God in his holy habitation.⁴ Ps lxviii. 5.

² Deut. iv. 6.

³ Ps. cxi. 10; Eccles. xii. 13.

(*a*) Reverence and fear the gods; for this prevents men either
from doing or saying unholy things.

THEOGNIS.

⁴ Deut. x. 17, 18.

Let thy widows trust in me.

JER. xlix. 11.

He relieveth the fatherless and widow.¹

Ps. cxlvi. 9.

Heaven, the widow's champion and defence.

KING RICHARD II., *Act I., Scene 2.*

XLVIII.

GOD'S MERCY TO US SHOULD TEACH US MERCY.

Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desirest me: shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due him.² So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

MATT. xviii. 32—35.

Forgive us our debts, as we forgive our debtors.

MATT. vi. 12.

¹ Exod. xxii. 22, 23; James i. 27.

² James ii. 13.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels : for I was an hungered, and ye gave me no meat : I was thirsty, and ye gave me no drink : I was a stranger, and ye took me not in : naked, and ye clothed me not : sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee ? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment.¹

MATT. xxv. 41—46.

Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.²

PROV. xxi. 13.

With the merciful thou shalt shew thyself merciful.³

PS. xviii. 25.

Be ye therefore merciful, as your Father also is merciful.⁴

LUKE vi. 36.

¹ Rom. ii. 5—9 ; Matt. iii. 12.

³ Ps. xli. 1, 2.

² Luke vi. 38 ; 2 Cor. ix. 7 ; 1 John iii. 17.

⁴ Col. iii. 12.

Consider this,—

That, in the course of justice, none of us
Should see salvation : we do pray for mercy ;
And that same prayer doth teach us to render
The deeds of mercy. (*a*)

MERCHANT OF VENICE, *Act IV., Scene 1.*

As thou urgest justice, be assured
Thou shalt have justice, more than thou desirest.

MERCHANT OF VENICE, *Act IV., Scene 1.*

How would you be,
If He, which is the top of judgment, should
But judge you as you are? Oh think on that,
And mercy then will breathe within your lips,
Like man new made. (*b*)

MEASURE FOR MEASURE, *Act II., Scene 2.*

- (*a*) He that shuts love out, in turn shall be
 Shut out from love, and on her threshold lie,
 Howling in outer darkness. TENNYSON.

Those who pray, "Forgive us our trespasses, as we forgive them
that trespass against us," and yet are implacable, pray to be damned.

JAY.

(*b*) The man who knows not his own guilt is ever ready to exclaim,
as David in the time of his worst sin, "The man that hath done
this thing shall surely die," (2 Sam. xii. 5,)—to be as extreme in
judging others as he is slack in judging himself; while, on the other
hand, it is to them which are spiritual that St. Paul commits the
restoring of a brother who has been "overtaken in a fault" (Gal.
vi. 1); and when he urges on Titus the duty of being gentle, and
showing meekness unto all men, he adds, "For we ourselves also
were sometimes foolish, disobedient, deceived, serving diverse lusts

XLIX.

GOOD FOR EVIL.

Say not thou, I will recompense evil.¹

PROV. xx. 22.

If thine enemy be hungry, give him bread to eat ;
and if he be thirsty, give him water to drink.²

PROV. xxv. 21.

Say not, I will do to him as he hath done to me.³

PROV. xxiv. 29.

Be not overcome of evil, but overcome evil with
good.

ROM. xii. 21.

See that none render evil for evil unto any man :
but ever follow that which is good, both among
yourselves, and to all men.

¹ THESS. v. 15.

Not rendering evil for evil, or railing for railing :

and pleasures" (Tit. iii. 3). It is *just* in man to be merciful ; to be *humane* is *human*. None but the altogether righteous may press his utmost rights ; whether he will do so or not is determined by altogether different considerations ; but he has not that to hold his hand which every man has, even the sense of his own proper guilt (John viii. 7—9).

TRENCH.

¹ Deut. xxxii. 35 ; Heb. x. 30.

³ Rom. xii. 20.

² Matt. v. 38, 39.

but contrariwise blessing ; knowing that ye are thereunto called, that ye should inherit a blessing.⁴

1 PET. iii. 9.

Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you.⁵

LUKE vi. 27, 28.

We must do good against evil.

ALL'S WELL THAT ENDS WELL, *Act II., Scene 5.*

Cherish those hearts that hate thee.

KING HENRY VIII., *Act III., Scene 2.*

Kindness, nobler ever than revenge. (a)

AS YOU LIKE IT, *Act IV., Scene 3.*

⁴ Heb. xii. 3.

⁵ 1 Pet. ii. 23.

(a) A more glorious victory cannot be gained over another man than this,—that, when the injury began on his part, the kindness should begin on ours.

TILLOTSON.

Pericles, when a vile and abandoned fellow loaded him a whole day with reproaches and abuse, bore it with patience and silence, and continued in public for the despatch of some urgent affairs. In the evening he walked slowly home, this impudent wretch following and insulting him all the way with the most scurrilous language. And as it was dark when he came to his own door, he ordered one of his servants to take a torch and light the man home.

PLUTARCH.

The last best fruit which comes to late perfection, even in the kindest is,—Tenderness towards the hard, forbearance towards the unforbearing, warmth of heart towards the cold, philanthropy towards the misanthropic.

RICHTER.

The rarer action is
In virtue, than in vengeance.

THE TEMPEST, *Act v., Scene 1.*

To revenge is no valour, but to bear.

TIMON OF ATHENS, *Act III., Scene 3.*

A virtuous and a Christian-like conclusion,—
To pray for them that have done scath to us. (*b*)

KING RICHARD III., *Act I., Scene 3.*

L.

THE DANGERS OF WEALTH AND
WORLDLY PROSPERITY.

He also that received seed among the thorns is
he that heareth the word ; and the care of this
world, and the deceitfulness of riches, choke the
word, and he becometh unfruitful. MATT. xiii. 22.

(*b*) It is not right, therefore, to return an injury, or to do evil to
any man, however one may have suffered from him. PLATO.

Great minds, like Heaven, are pleased in doing good
Though the ungrateful subjects of their favours
Are barren in return. ROWE.

If any one affirms that it is just to give every one his due, and
consequently thinks this within himself, that injury is due from a
just man to his enemies, but service to friends, he was not wise who
said so, for he spoke not the truth ; for in no case has the justice
been proved of injuring any one at all. PLATO.

What is a man profited, if he shall gain the whole world, and lose his own soul? MATT. xvi. 26.

If riches increase, set not your heart upon them. Ps. lxii. 10.

Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied; then thine heart be lifted up, and thou forget the Lord thy God.¹

DEUT. viii. 12—14.

Men of the world, who have their portion in this life. Ps. xvii. 14.

Spend their days in wealth. Therefore they say unto God, Depart from us. JOB xxi. 13, 14.

The rich man's wealth is his strong city, and as an high wall is his own conceit. PROV. xviii. 11.

In my prosperity I said, I shall never be moved. Ps. xxx. 6.

The prosperity of fools shall destroy them. PROV. i. 32.

Abundant in treasures, thine end is come, and the measure of thy covetousness. JER. li. 13.

¹ Deut. xxxi. 20, xxxiii. 15.

Lo, this is the man that made not God his strength ; but trusted in the abundance of his riches.

Ps. lii. 7.

He gave their request ; but sent leanness into their soul.¹

Ps. cvi. 15.

They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil.²

1 TIM. vi. 9, 10.

The path is smooth that leadeth unto danger. (*a*)

POEMS.

¹ Num. xi. 31—33.

² Luke xvi. 13 ; 2 Tim. iv. 10.

(*a*) For look, when we are best at ease, when all things go with us according to our will and pleasure, then we are commonly furthest from God.

LATIMER.

It is the usual effect of prosperity, especially when felt on a sudden and beyond their hope, to puff up a people into insolence of manners. Men are much more expert at repelling adversity than preserving prosperity.

THUCYDIDES.

Nothing is harder to govern than man when fortune smiles, nor anything more tractable than he when calamity lays her hands upon him.

PLUTARCH.

Mammon has two properties—it makes us secure, first, when it goes well with us, and then we live without the fear of God at all ; secondly, when it goes ill with us, then we tempt God, fly from Him, and seek after another God.

LUTHER.

We pity the folly of the lark, which, while it playeth with the

It is the bright day that bringeth forth the adder,
And that craves wary walking.

JULIUS CÆSAR, *Act II., Scene 1.*

Fat paunches have lean pates ; and dainty bits
Make rich the ribs, but bankrout quite the wits. (*b*)

LOVE'S LABOUR'S LOST, *Act I., Scene 1.*

Most subject is the fattest soil to weeds. (*c*)

KING HENRY IV., *2nd Part, Act IV., Scene 1.*

feather and stoopeth to the glass, is caught in the fowler's net ; and yet cannot see ourselves alike made fools by Satan, who, deluding us by the vain feathers and glasses of the world, suddenly enwrappeth us in his snares.

BISHOP HALL.

(*b*) By faring deliciously every day, men become senseless of the evils of mankind, inapprehensive of the troubles of their brethren, unconcerned in the changes of the world, and the cries of the poor, the hunger of the fatherless, and the thirst of the widow.

JEREMY TAYLOR.

(*c*) Whosoever shall look heedfully upon those who are eminent for their riches will not think their condition such as that he should hazard his quiet, and much less his virtue, to obtain it ; for all that great wealth generally gives above a moderate fortune is more room for the freaks of caprice, and more privilege for ignorance and vice, — a quicker succession of flatteries, and a larger circle of voluptuousness.

JOHNSON.

Whence shall these prodigies of vice be traced ?
From wealth, my friend,
Since Poverty, our better genius, fled,
Vice, like a deluge, o'er the state has spread.

JUVENAL.

'Tis rare, when riches cannot taint the mind,
In Croesus' wealth a Numa's soul to find.

MARTIAL.

Fortune's bounties are generally snares ; we think we take, but are taken.

SENECA.

The profit of excess
Is but to surfeit, and such griefs sustain,
That they prove bankrupt in this poor-rich gain.
The aim of all is but to nurse the life
With honour, wealth, and ease, in waning age ;
And in this aim there is such thwarting strife,
That one for all, or all for one, we gage,
As life for honour in fell battle's rage,
Honour for wealth ; and oft that wealth doth cost
The death of all, and altogether lost. (*d*)

POEMS.

LI.

UNIVERSALITY OF GUILT.

In many things we offend all.

JAS. iii. 2.

(*d*)

Good success

Is oft more fatal far than bad ; one winning throw,
Cast from a flattering die, tempting the gamester
To hazard his whole fortunes.

CHAPMAN.

Why the prosperity of fools proves destructive to them is, because prosperity has a peculiar force to abate men's virtues, and to heighten their corruptions. Prosperity and ease upon an unsanctified, impure heart is like the sunbeams upon a dunghill ; it raises many filthy and noisome exhalations. The same soldiers who in hard service and in the battle are in perfect subjection to their leaders, in peace and luxury are apt to mutiny and rebel. That corrupt affection which has lain, as it were, dead and frozen in the midst of distracting businesses or under adversity, when the sun of prosperity shined upon it, then like a snake it presently recovers its former strength and venom.

SOUTH.

There is no man which sinneth not.¹

2 CHRON. vi. 36.

For there is not a just man upon the earth, that doeth good, and sinneth not.²

ECCLES. vii. 20.

If thou, Lord, shouldest mark iniquities, O Lord, who shall stand ?

PS. cxxx. 3.

Who can say, I have made my heart clean, I am pure from my sin ?³

PROV. xx. 9.

We are sinners all.

KING HENRY VI., *2nd Part, Act III., Scene 3.*

Who has a heart so pure,
But some uncleanly apprehensions
Keeps leets and lawdays, and in session sit
With meditations lawful.

OTHELLO, *Act III., Scene 3.*

Use every man after his desert, and who shall 'scape whipping.

HAMLET, *Act II., Scene 2.*

Roses have thorns, and silver fountains mud ;
Clouds and eclipses stain both moon and sun ;
And loathsome canker lives in sweetest bud ;
All men make faults.

POEMS.

¹ 1 Kings viii. 46.

² Rom. iii. 23.

³ 1 John i. 8.

Nobody but has his fault. (*a*)

MERRY WIVES OF WINDSOR, *Act I., Scene 4.*

Many a thousand of us
Have the disease, and feel't not.

WINTER'S TALE, *Act I., Scene 2.*

Where's that palace whereinto foul things
Sometime intrude not ?

OTHELLO, *Act III., Scene 3.*

No perfection is so absolute
That some impurity doth not pollute.

POEMS.

LII.

GOD'S FAVOURS EQUALLY
DISTRIBUTED.

God is no respecter of persons.¹

ACTS x. 34.

(He) accepteth not the persons of princes, nor

(*a*) I cannot see any mortal alive who goeth through life without committing some offence.

XENOPHON.

I shall never, searching for that which cannot be, throw away a portion of my life on an empty, impracticable hope,—searching for an all-blameless man among us, who feeds on the fruits of the wide earth. When I have found one I will inform you.

PLATO.

¹ Gal. ii. 6 ; Rom. ii. 11.

regardeth the rich more than the poor, for they are
all the work of his hands. JOB xxxiv. 19.

The profit of the earth is for all ; the king him-
self is served by the field. ECCLES. v. 9.

The king is but a man as I am ; the violet smells
to him as it doth to me ; the element shows
to him as it doth to me ; all his senses have but
human conditions ; his ceremonies laid by, in his
nakedness he appears but a man. (a)

KING HENRY V., *Act IV., Scene I.*

Princes have but their titles for their glories,
An outward honour for an inward toil ;
And, for unfelt imaginations,
They often feel a world of restless cares ;

- (a) Some are and must be greater than the rest,
 More rich, more wise ; but who infers from hence
 That such are happier, shocks all common sense.

POPE.

Good and ill are universally intermingled, happiness and misery,
wisdom and folly, virtue and vice. Nothing is pure, and entirely
of a piece. All advantages are attended with disadvantages. A
universal compensation prevails in all conditions of being and exist-
ence ; and it is scarce possible for us, by our most chimerical wishes,
to form the idea of a station or situation altogether desirable. The
draughts of life, according to the poet's fiction, are always mixed
from vessels on each hand of Jupiter.

HUME.

So that, between their titles and low name,
There's nothing differs but the outward fame. (*b*)

KING RICHARD III., *Act I., Scene 4.*

The gods sent not
Corn to the rich men only.

CORIOLANUS, *Act I., Scene 1.*

Once or twice
I was about to speak, and tell him plainly
The selfsame sun that shines upon his court
Hides not his visage from our cottage, but
Looks on all alike. (*c*)

WINTER'S TALE, *Act IV., Scene 3.*

(*b*) Thinkest thou that the men of this world are exempt from suffering, or have but an inconsiderable portion? Thou wilt not find it thus, though thou searchest among the most prosperous and the most luxurious! Even while they live, the enjoyment of what they have is embittered by the want of what they have not,—is either made tasteless by satiety, or disturbed by fear; and that from which they expected to derive pleasure and joy becomes the source of pain and sorrow.

THOMAS A'KEMPIS.

Heaven to mankind impartial we confess,
If all are equal in their happiness;
But mutual wants this happiness increase;
All nature's difference keeps all nature's peace.
Condition, circumstance, is not the thing:
Bliss is the same in subject or in king.
Heaven breathes through every member of the whole,
One common blessing, as one common soul. POPE.

(*c*) Nature hates monopolies and exceptions. The waves of the sea do not more speedily seek a level from their loftiest tossing than the varieties of condition tend to equalize themselves. There is

LIII.

THE SAFETY OF A MIDDLE STATE.

Give me neither poverty nor riches; feed me
with food convenient for me.¹ PROV. xxx. 8.

Godliness with contentment is great gain. For
we brought nothing into this world, and it is certain
we can carry nothing out. And having food and
raiment, let us be therewith content.²

1 TIM. vi. 6—8.

They are as sick that surfeit with too much, as
they that starve with nothing. It is no mean hap-
piness, therefore, to be seated in the mean. (*a*)

MERCHANT OF VENICE, *Act I., Scene 2.*

always some levelling circumstance that puts down the overbearing,
the strong, the rich, the fortunate, substantially on the same ground
with all others.

EMERSON.

Think ye that sic as you and I
Wha drudge and drive through wet and dry,
Wi' never-ceasing toil,—
Think ye are we less blest than they
Wha scarcely tent us in their way,
As hardly worth their while?

BURNS.

¹ Heb. xiii. 5; Deut. xxxii. 15; James iv. 3.

² Prov. xv. 16; Ps. xxxvii. 16; Gen. xxviii. 20—22.

(*a*) All things considered, he that can cut evenest, between want

Happy in that we are not over-happy ;
On fortune's cap we are not the very button.

HAMLET, *Act II., Scene 2.*

Full oft 'tis seen
Our mean* secures us ; and our mere defects
Prove our commodities.

KING LEAR, *Act IV., Scene 1.*

His overthrow heap'd happiness upon him ;
For then, and not till then, he felt himself,
And found the blessedness of being little.

KING HENRY VIII., *Act IV., Scene 1.*

and excess, is in the safest, easiest, happiest state—a truth which, if it were duly entertained, would quit men's hearts of a world of vexation, which now they do willingly draw upon themselves ; for he that resolves to be rich and great, as he must needs fall into many snares of sin, so into manifold distractions of cares. It was a true word of wise Bion in Laertius, who, when he was asked what man lived most unquietly, answered, He that in a great estate affects to be prosperous. In all experience, he that sets too high a pitch to his desires lives upon the rack ; neither can be loosed till he remit of his great thoughts, and resolve to clip his wings and train, and to take up with the present.

BISHOP HALL.

If I might choose my own lot, I would spread my sails to the gentle west winds, nor should my masts tremble under heavy gales. A soft and moderate breeze should waft my bark gently along the middle course of life.

SENECA.

O fools, they know not in their selfish soul
How far the half is better than the whole.

HESIOD.

* (*i. e.*) Our mediocrity.

LIV.

THE CORRUPTION OF HUMAN NATURE.

The heart is deceitful above all things, and desperately wicked ;¹ who can know it ? (a)

JER. xvii. 9.

God saw the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.²

GEN. vi. 5.

The heart of the sons of men is full of evil, and madness is in their heart while they live.³

ECCLES. ix. 3.

The imagination of man's heart is evil from his youth.⁴

GEN. viii. 21.

Who lives, that's not
Depraved, or depraves ?

TIMON OF ATHENS, *Act II., Scene 1.*

¹ Matt. xv. 19.

(a) Who can tell all the windings and turnings, all the depths, all the hollowness and dark corners of the mind of man. It is a wilderness, in which a man may wander more than forty years ; a wilderness through which few have passed to the promised land,

SOUTH.

² Job xv. 14.

³ Ps. li. 5.

⁴ Job xiv. 4 ; James i. 14.

All is oblique ;
There's nothing level in our cursèd natures,
But direct villany. (*b*)

TIMON OF ATHENS, *Act IV., Scene 3.*

We are arrant knaves all.

HAMLET, *Act III., Scene 1.*

O mischief! thou art swift
To enter in the thoughts of desperate men. (*c*)

ROMEO AND JULIET, *Act V., Scene 1.*

We all are men,
In our own natures frail ; and capable
Of our flesh. (*d*)

KING HENRY VIII., *Act v., Scene 2.*

(*b*) All men are intrinsical rascals.

BYRON.

Man is naturally deceitful ever, in every way.

ARISTOPHANES.

Every heart, when sifted well,
Is a clot of warmer dust
Mix'd with cunning sparks of hell.

TENNYSON.

Oh the infinite avarice and ambition of men! the sea hath both
bottom and bounds, the heart of man hath neither.

BISHOP HALL.

(*c*) Feet that be swift in running to mischief.

PROV. vi. 18.

Their feet are swift to shed blood.

ROM. iii. 15.

(*d*) How potent are the infirmities of the flesh and blood! How
weak is nature's strength! how strong her weakness! How is
my easy faith abused by my deceitful sense! How is my under-

God amend us, God amend ! we are much out o' the way. (a)

LOVE'S LABOUR'S LOST, *Act IV., Scene 3.*

LV.

A VERY LITTLE WITH LOVE IS GOOD CHEER.

Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.¹ (b) PROV. xv. 17.

Small cheer and great welcome makes a merry feast.

COMEDY OF ERRORS, *Act III., Scene 1.*

standing blinded with deluding error ! How is my will perverted with apparent good ! If real good present itself, how purblind is mine eye to view it ! if viewed, how dull is my understanding to apprehend it ! if apprehended, how heartless is my judgment to allow it ! if allowed, how unwilling is my will to choose it ! if chosen, how fickle are my resolutions to retain it.

QUARLES.

(a) We have a corrupt nature, and a body of infirmity, and our reason dwells in the dark, and we must go out of the world before we leave our sin.

JEREMY TAYLOR.

God's plan of saving men is based on the fact that the race is by nature destitute of holiness.

BARNES.

Eccles. iv. 6, v. 12.

(b) Does he not drink more sweetly that takes his beverage in an earthen vessel than he that looks and searches into his golden chalices for fear of poison, and looks pale at every sudden noise, and sleeps in armour, and trusts nobody, and does not trust God for his safety ?

JEREMY TAYLOR.

LVI.

HUMILITY.

When ye shall have done all those things which are commanded you, say ye are unprofitable servants.¹

LUKE xvii. 10.

Behold, I am vile ; what shall I answer thee ? I will lay mine hand upon my mouth.²

JOB xl. 4.

We are all as an unclean thing, and our righteousnesses are as filthy rags.³

ISA. lxiv. 6.

More will I do ;
Though all that I can do is nothing worth,
Since that my penitence comes after all,
Imploring pardon.

KING HENRY V., *Act IV., Scene 1.*

Let me be ignorant and in nothing good,
But graciously to know I am no better. (a)

MEASURE FOR MEASURE, *Act II., Scene 4.*

¹ Gen. xxxii. 10.

² Ps. li. 3—5 ; Ezra ix. 6 ; Dan. ix. 5—8 ; Neh. ix. 33.

³ Rom. iii. 27 ; Ps. cxliii. 2.

(a) Wisdom is oftentimes nearer when we stoop
Than when we soar. WORDSWORTH.

The wisest man is generally he who thinks himself the least so.
BOILEAU.

Being free from vainness and self-glorious pride ;
 Giving full trophy, signal, and ostent,
 Quite from himself, to God.* (b)

KING HENRY V., *Act v., Scene 1.*

It is the witness still of excellency,
 To put a strange face on his own perfection. (c)
 MUCH ADO ABOUT NOTHING, *Act II., Scene 3.*

* What hast thou that thou didst not receive ? I COR. iv. 7.

It is presumption in us, when
 The help of Heaven we count the act of man.
 ALL'S WELL THAT ENDS WELL, *Act II., Scene 1.*

(b) Highest when it stoops
 Lowest before the holy throne.
 POLLOK.
 Humility, that low, sweet root,
 From which all heavenly virtues shoot.
 MOORE.

(c) The greatest men whom I have known, men whose glance embraced the heavens and the earth, were very humble.
 GOETHE.

The loaded bee the lowest flies ;
 The richest pearl the deepest lies ;
 The stalk the most replenishèd
 Doth bow the most its modest head.
 Thus deep humility we find
 The mark of every master-mind ;
 The highest-gifted lowliest bends,
 And merit meekest condescends,
 And shuns the fame that fools adore,
 That puff that bids the feather soar.

COTTON.

The other appendage to her religion, which also was a great ornament to all the parts of her life, was a rare modesty and humility of spirit, a confident despising and under-valuing of herself. For

LVII.

IDLENESS LEADS TO POVERTY.

Love not sleep, lest thou come to poverty.¹ (a)

PROV. xx. 13.

Drowsiness shall clothe a man with rags.

PROV. xxiii. 21.

though she had the greatest judgment, and the greatest experience of things and persons, that I ever yet knew in a person of her youth, and sex, and circumstances, yet, as if she knew nothing of it, she had the meanest opinion of herself; and like a fair taper, when she shined to all the room, yet round about her own station she had cast a shadow and a cloud, and she shined to everybody but herself.

JEREMY TAYLOR (sermon on the death of Lady Carbery).

¹ Prov. xxiv. 33, 34.

(a) Idleness travels very slowly, and poverty soon overtakes her.

HUNTER.

At the working man's house, hunger looks in, but does not enter; nor will the bailiff or the constable enter; for industry pays debts.

FRANKLIN.

Labour evermore,

That hunger turn abhorrent from thy door;

Still on the sluggard hungry want attends,

The scorn of man, the hate of heaven impends.

HESIOD.

By our transgression and fall the necessity of industry (together with a difficulty of obtaining good and avoiding evil) was increased to us, being ordained both as a just punishment of our offences, and as an expedient remedy of our needs. Accordingly, our condition and circumstances in the world are so ordered as to require industry; whence St. Paul's charge upon the Thessalonians, that if any one would not work neither should he eat, is in a manner a general law imposed on mankind by the exigency of our state.

BARROW.

How can things go on well without labour?

PLAUTUS.

The sluggard will not plough by reason of the cold ; therefore shall he beg in harvest, and have nothing.²

PROV. xx. 4.

He becometh poor that dealeth with a slack hand.

PROV. x. 4.

Delay leads impotent and snail-paced beggary.

KING RICHARD III., *Act IV., Scene 3.*

In delay there lies no plenty.

TWELFTH NIGHT, *Act II., Scene 3.*

LVIII.

NO PLEASURE IN LIFE WITHOUT OCCUPATION AND ACTIVITY.

The fool foldeth his hands together, and eateth his own flesh. (a)

ECCLES. iv. 5.

² Matt. xxv. 3—9 ; xxv. 26—30.

(a) A millstone and the human heart are driven ever round ;

If they have nothing else to grind, they must themselves be ground.

LONGFELLOW (*from the German*).

Absence of occupation is not rest,

A mind quite vacant is a mind distress'd.

COWPER.

An idle dog will be mangy, and how shall an idle person think to escape ? Idleness of the mind is much worse than this of the body ;

The slothful shall be under tribute.

PROV. xii. 24.

The desire of the slothful killeth him.

PROV. xxi. 25.

What pleasure find we in life, to lock it
From action and adventure ?

CYMBELINE, *Act IV., Scene 4.*

If all the year were playing holidays,
To sport would be as tedious as to work : (*b*)
But when they seldom come, they wish'd-for come.

KING HENRY IV., *1st Part, Act I., Scene 2.*

wit without employment is a disease ; the rust of the soul, a plague, a hell itself. This body of ours, when it is idle and knows not how to bestow itself, macerates and vexes itself with cares, griefs, false fears, discontents, and suspicions ; it tortures and preys upon its own bowels, and is never at rest.

BURTON.

A certain degree of labour and exertion seems to have been allotted us by Providence, as the condition of humanity. "In the sweat of thy brow shalt thou eat thy bread ;" this is a curse which has proved a blessing in disguise. And those favoured few who by their rank or their riches are exempted from all exertion, have no reason to be thankful for the privilege.

COLTON.

(*b*) Happy, ye sons of busy life,
 Who, equal to the bustling strife,
 No other view regard !
 Even when the wishèd end's denied,
 Yet while the busy means are plied,
 They bring their own reward ;

Service shall with steelèd sinews toil
And labour shall refresh itself with hope.

KING HENRY V., *Act II., Scene 2.*

There be some sports are painful; but their labour
Delight in them sets off.

THE TEMPEST, *Act III., Scene 1.*

Whilst I, a hope-abandon'd wight,
Unfitted with an aim,
Meet every sad returning night
And joyless morn the same :
You bustling and justling,
Forget each grief and pain ;
I listless, and restless,
Find every prospect vain.

BURNS.

Idlers cannot even find time to be idle, or the industrious to be at
leisure. We must always be doing or suffering.

ZIMMERMAN.

And heard the everlasting yawn confess.
The pains and penalties of idleness.

POPE.

Of those who time so ill support,
The calculation's wrong ;
Else why is life accounted short,
When days appear so long ?
By actions 'tis we life enjoy ;
In idleness we're dead :
The soul's a fire will self-destroy,
If not with fuel fed.

VOLTAIRE.

Leisure is pain ; takes off our chariot wheels :
How heavily we drag the load of life !
Blest leisure is our curse ; like that of Cain,
It makes us wander : wander earth around
To fly that tyrant thought. As Atlas groan'd
The world beneath, we groan beneath an hour.

YOUNG.

The labour we delight in physics pain. (c)

MACBETH, *Act II., Scene 3.*

Things won are done; *joy's soul lies in the doing.* (d)

TROILUS AND CRESSIDA, *Act I., Scene 2.*

(c) Nature hath assign'd
Two sovereign remedies for human grief:
Religion, sweetest, firmest, first, and best,
Strength to the weak, and to the wounded balm;
And strenuous action next. SOUTHEY.

If life be heavy on your hands,
Are there no beggars at your gate,
Nor any poor about your lands?
Oh, teach the orphan boy to read;
Or teach the orphan girl to sew;
Pray Heaven for a human heart,
And let your selfish sorrow go.
TENNYSON.

Employment is nature's physician, and is essential to human happiness. GALEN.

O mortal man, who livest here by toil,
Do not complain of this thy hard estate;
That, like an emmet, thou must ever moil,
Is a sad sentence of an ancient date:
And, certes, there is reason for't great.
For, though sometimes it makes thee weep and wail,
And curse thy star, and early drudge and late;
Withouten that would come an heavier bale,
Loose life, unruly passions, and diseases pale.
THOMSON.

(d) It is the battle, not the prize,
That fills the hero's breast with joy,
And industry the bliss supplies
Which mere possession might destroy.
LORD HOUGHTON.

Sweet is the destiny of all trades, whether of the brows or of the mind. God never allowed any man to do nothing. How miserable

LIX.

INDUSTRY INCULCATED.

Go to the ant, thou sluggard ; consider her ways, and be wise ; which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest.¹ PROV. vi. 6—8.

We'll set thee to school to an ant. (*a*)

KING LEAR, *Act II., Scene 4.*

is the condition of those men which spend the time as if it were given them, and not lent ; as if hours were waste creatures, and such as never should be accounted for. BISHOP HALL.

Manufactures, trade, and agriculture naturally employ more than nineteen parts of the species in twenty ; and as for those who are not obliged to labour, by the condition in which they are born, they are more miserable than the rest of mankind, unless they indulge themselves in that voluntary labour which goes by the name of exercise. ADDISON.

¹ Job xii. 7, xxxv. 11.

(*a*) This quality of perseverance in ants on one occasion led to very important results, which affected a large portion of this habitable globe ; for the celebrated conqueror Timour, being once forced to take shelter from his enemies in a ruined building, where he sat alone many hours desirous of diverting his mind from his hopeless condition, he fixed his observation upon an ant that was carrying a grain of corn larger than itself up a high wall. Numbering the efforts that it made to accomplish this object, he found that the grain fell sixty-nine times to the ground, but the seventieth time it reached the top of the wall. "This sight," said Timour, "gave

LX.

INDUSTRY THE ROAD TO WEALTH
AND HONOUR.

The hand of the diligent maketh rich.¹

PROV. x. 4.

Seest thou a man diligent in his business? he
shall stand before kings.

PROV. xxii. 29.

Shortly his fortune shall be lifted higher,
True industry doth kindle honour's fire. (*a*)

POEMS.

me courage at the moment ; and I have never forgotten the lesson
it conveyed."

KIRBY AND SPENCE.

Ants have a political community among themselves, and are pos-
sessed of both memory and foresight.

PLINY.

Taught by the ant,
Men sometimes guard against the extreme of want ;
And stretch, though late their providential fears,
To food and raiment for their future years.

JUVENAL.

The little ant (to human lore
No mean example) forms the frugal store,
Gather'd with mighty toil on every side,
Not ignorant nor careless to provide
For future want.

HORACE.

¹ Prov. xiii. 11, xxi. 5.

(*a*) In fine, if we are conscientiously industrious in our vocation,

LXI.

THE PRESENT TIME ONLY OURS.

Walk while ye have the light, lest darkness come upon you ; for he that walketh in darkness knoweth not whither he goeth.

JOHN xii. 35.

Whatsoever thy hand findeth to do, do it with thy might ; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

ECCLES. ix. 10.

we shall assuredly find the blessing of God thereon ; and that He thereby will convey good success, comfort, competent wealth, a fair reputation, all desirable good unto us : for as all these things are promised to industry, so the promise especially doth belong to that industry which a man doth exercise in an orderly course of action in his own way ; or rather in God's way wherein Divine Providence hath set him.

BARROW.

The wise governors of the universe have decreed that nothing great, nothing excellent, shall be obtained without care and labour. They give no real good, no true happiness, on other terms. If then you wish for the fruits of the earth, cultivate it ; if for the increase of your flocks and herds, let your flocks and herds have your attention and care.

XENOPHON.

Industry,

To meditate, to plan, resolve, perform,
Which is itself a good—as surely brings
Reward of good, no matter what be done.

POLLOK.

Industry is the philosopher's stone that turns all metals and even stones to gold. It is the north-west passage, that brings the merchant's ships as soon to him as he can desire. In a word, it conquers all enemies, and makes fortune itself pay tribute.

CLARENDON.

Isa. lv. 6.

Go to now, ye that say, to-day, or to-morrow, we will go into such a city, and continue there a year, and buy and sell, and get gain; whereas ye know not what shall be on the morrow: (a) for what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

JAS. iv. 13, 14.

Boast not thyself of to-morrow: for thou knowest not what a day may bring forth.² PROV. xxvii. 1.

Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and while ye look for light, he turn it into the shadow of death, and make it gross darkness.

JER. xiii. 16.

The night cometh when no man can work.

JOHN ix. 4.

-
- (a) In human hearts what bolder thought can rise
Than man's presumption on to-morrow's dawn?
Where is to-morrow? In another world.
For numbers this is certain; the reverse
Is sure to none; and yet on this "perhaps,"
This "peradventure," infamous for lies,
As on a rock of adamant we build
Our mountain hopes; spin out eternal schemes,
As we the fatal sisters could outspin,
And big with life's futurities, expire.

YOUNG.

² Isa. lvi. 12; Luke xii. 19—21.

When the day serves before black-corner'd night,
Find what thou want'st by free and offer'd light.

TIMON OF ATHENS, *Act v., Scene 1.*

Let's take the instant by the forward top ;
For we are old, and on our quick'st decrees
The inaudible and noiseless foot of time
Steals ere we can effect them. (*b*)

ALL'S WELL THAT ENDS WELL, *Act v., Scene 3.*

We must take the current while it serves. (*c*)

JULIUS CÆSAR, *Act iv., Scene 3.*

To-morrow, and to-morrow, and to-morrow,
Creeps in this petty pace, from day to day,
To the last syllable of recorded time :
And all our yesterdays have lighted fools
The way to dusty death. (*d*)

MACBETH, *Act v., Scene 5.*

(*b*) I, who squandered whole days heretofore, now husband hours, when the glass runs low, and care not to misspend them on trifles. At the end of our life, our last minutes, like tickets left in the wheel, rise in our valuation. They are not so much worth, perhaps, in themselves, as those which preceded, but we are apt to prize them more, and with reason.

BISHOP ATTERBURY.

(*c*) There is no greater impediment of action than an over-curious observance of decency, which is time and season. For, as Solomon says, "He that observeth the wind shall not sow ; and he that regardeth the clouds shall not reap." A man must make his opportunity, as oft as find it.

BACON.

(*d*) To-morrow didst thou say ?

Go to -- I will not hear of it -- To-morrow !

Take all the swift advantage of the hours.

KING RICHARD III., *Act IV., Scene 1.*

The time is worth the use on't.

WINTER'S TALE, *Act III., Scene 1.*

'Tis a sharper who that stakes his penury
Against the plenty—who takes thy ready cash,
And pays thee nought but wishes, hopes, and promises,
The currency of idiots. COTTON.

The greatest loss of time is delay and expectation, which depends upon the future. We let go the present, which we have in our power, and look forward to that which depends upon chance, and so quit a certainty for an uncertainty. SENECA.

Borne down with years, still doat upon to-morrow !
That fatal mistress of the young, the lazy,
The coward, and the fool, condemned to lose
A useless life in wishing for to-morrow.
To gaze with longing eyes upon to-morrow,
Till interposing death destroys the prospect.

JOHNSON.

“To-day gold, to-morrow dust.”—Danish proverb. The French have a parallel proverb, “Aujourd’hui roi, demain rien ;” while the Finlanders say, “To-day well, to-morrow cold in the mouth.”

To-morrow you will live, you always cry :
In what far country does this morrow lie,
That 'tis so mighty long ere it arrive ?
Beyond the Indies does this morrow live ?
'Tis so far-fetched, this morrow, that I fear
'Twill be both very old and very dear.
To-morrow I will live, the fool doth say,
To-day itself's too late ; the wise lived yesterday.

MARTIAL.

He who prorogues the honesty of to-day till to-morrow, will probably prorogue his to-morrows to eternity. JEREMY TAYLOR.

You will become ashes, a ghost, a gossip's tale ! Live, remembering you must die : the hour flies ; this very word I speak is subtracted from it. PERSIUS.

What we should do,
 We should do when we would: for this *would*
 changes,
 And hath abatements and delays as many
 As there are tongues, are hands, are accidents ;
 And then this *should* is like a spendthrift sigh
 That hurts by easing. (e)

HAMLET, *Act IV., Scene 7.*

For
 Purpose is but the slave to memory,
 Of violent birth, but poor validity.

HAMLET, *Act III., Scene 2.*

LXII.

TIME THE TEST OF TRUTH.

And now I say unto you, Refrain from these men,

- (e) At thirty, man suspects himself a fool,
 Knows it at forty, and reforms his plan ;
 At fifty chides his infamous delay,
 Pushes his prudent purpose to resolve ;
 In all the magnanimity of thought.
 Resolves and re-resolves ; then dies the same.

YOUNG.

Myself have been an idle truant,
 Omitting the sweet benefit of time
 To clothe mine age with angel-like perfection.

TWO GENTLEMEN OF VERONA, *Act II., Scene 1.*

The flighty purpose never is o'ertook,
 Unless the deed go with it.

MACBETH, *Act IV., Scene 1.*

and let them alone ; for if this counsel or this work
be of men, it will come to nought ; but if it be of
God, ye cannot overthrow it.¹ ACTS v. 38, 39.

Time's glory is
To unmask falsehood, and bring truth to light.
POEMS.

Time is the old justice that examines all offenders.
AS YOU LIKE IT, *Act IV., Scene 1.*

I (Time) that please some, try all.
WINTER'S TALE, *Act V., Chorus.*

That old, common arbitrator, Time. (a)
TROILUS AND CRESSIDA, *Act IV., Scene 5.*

LXIII.

PRECEPT AT VARIANCE WITH PRACTICE.

What hast thou to do to declare my statutes, or
that thou shouldest take my covenant in thy mouth?

¹ Prov. xxi. 30 ; Isa. viii. 10.

(a) Time destroys the speculations of man, but it confirms the
judgment of nature. CICERO.

Seeing thou hatest instruction, and castest my words behind thee.

PS. l. 16, 17.

Thou which teachest another, teachest thou not thyself?

ROM. ii. 21.

Is Saul also among the prophets?

1 SAM. xix. 24.

This people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me,¹ and their fear toward me is taught by the precept of men.

ISA. xxix. 13.

Thou art near in their mouth, and far from their reins.

JER. xii. 2.

Why call ye me, Lord, Lord, and do not the things which I say?²

LUKE vi. 46.

Hast thou that holy feeling in thy soul
To counsel me to make my peace with God?
And art thou yet to thy own soul so blind,
That thou wilt war with God?

KING RICHARD III., *Act I., Scene 4.*

¹ Ezek. xxxiii. 32; Matt. xv. 7, 9.

² Mal. i. 6; Matt. vii. 21, xxv. 11, 12; Luke-xiii. 25.

The flamen,*
That scolds against the quality of the flesh,
And not believes himself.

TIMON OF ATHENS, *Act IV., Scene 3.*

How canst thou urge God's dreadful law to us,
When thou hast broke it in such dear degree?

KING RICHARD III., *Act I., Scene 4.*

I have heard you preach
That malice was a great and grievous sin;
And will you not maintain the word you teach,
But prove a chief offender in the same?

KING HENRY VI., *1st Part, Act III., Scene 1.*

Do not, as some ungracious pastors do,
Show me the steep and thorny way to heaven;
Whilst, like a puff'd and reckless libertine,
Himself the primrose-path of dalliance treads. (*b*)

HAMLET, *Act I., Scene 5.*

* Priest.

(*b*) Theology is rather a divine life than a divine knowledge.

JEREMY TAYLOR.

The misfortune is, some come only to hear, not to learn; as they attend the theatre for pleasure's sake, to delight the ear with some speech, or a sweet tone of voice, or a diverting story exhibited in comedy. Such you will find great part of an audience who make the philosophical school but a place of idle resort. They come not thither in order to dispossess themselves of any vice, or to receive any law for the better ordering of manners or better conduct of life, but to please the ear with the twang of eloquence. SENECA.

It is a good divine that follows his own instructions. I can easier teach twenty what were good to be done than be one of the twenty to follow mine own teaching.

MERCHANT OF VENICE, *Act I., Scene 2.*

LXIV.

MORAL BLINDNESS OF THE WICKED.

From the wicked their light is withhelden.¹

JOB xxxviii. 15.

The way of the wicked is as darkness ; they know not at what they stumble.²

PROV. iv. 19.

Evil men understand not judgment ; but they that seek the Lord understand all things.³

PROV. xxviii. 5.

Having their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.⁴

EPH. iv. 18.

But he that lacketh these things is blind, and cannot see afar off.

2 PETER i. 9.

And for this cause God shall send them strong delusion that they should believe a lie.⁵

2 THESS. ii. 11.

¹ Prov. xiii. 9 ; Job xxi. 17.

² Job xxiv. 13, xviii. 5, 6, 18 ; Isa. lix. 10 ; 1 Sam. ii. 9.

³ John vii. 17 ; Ps. xxv. 9.

⁴ 2 Cor. iv. 3, 4.

⁵ Jer. xxiii. 12 ; Rom. i. 28.

For the bewitching of naughtiness doth obscure
things that are honest.

WISDOM iv. 12.

Their own wickedness hath blinded them.

WISDOM ii. 21.

Good, my lord.

But when we in our viciousness grow hard,
(Oh misery on't !) the wise gods seal our eyes ;
In our own filth drop our clear judgments ; make us
Adore our errors : laugh at us while we strut
To our confusion. (a)

WINTER'S TALE, *Act III., Scene X.*

Wisdom and goodness to the vile seem vile,
Filths savour but themselves.

KING LEAR, *Act IV., Scene 2.*

(a) It is not *given* to those who do not prize straightforwardness
for its own sake to perceive that it is the wisest course.

ARCHBISHOP WHATELY.

That which is best is not apparent except to a good man. Depravity distorts the judgment and produces deception about the practical principles. Hence it is evident that it is impossible for any one to be a prudent man unless he is also a good man.

ARISTOTLE.

Faults in the life breed errors in the brain.

COWPER.

Wicked men, however learned, do not know the Scriptures, because they feel them not, and because they are not understood but with the same spirit that writ them.

HERBERT.

This is the saddest form of lying, "the lie that sinketh in," as Bacon says,—which becomes part of the character, and goes on eating the rest away.

HELPS.

LXV.

A GOOD WIFE.

A virtuous woman is a crown to her husband.

PROV. xii. 4.

The heart of her husband doth safely trust in her, so that he shall have no need of spoil.¹

PROV. xxxi. 11.

As for my wife,
I would you had her spirit in such another,
The third o' the world is yours.

ANTONY AND CLEOPATRA, *Act II., Scene 2.*

You are my true and honourable wife,
As dear to me as are the ruddy drops
That visit my sad heart. (*a*)

JULIUS CÆSAR, *Act II., Scene 1.*

¹ 1 Cor. xi. 7; Prov. xxxi. 10; Eccclus. xxvi. 14.

(*a*) A good wife is Heaven's last best gift to man, his angel and minister of graces innumerable, his gem of many virtues, his casket of jewels. Her voice is sweet music; her smiles his brightest day; her kiss the guardian of his innocence; her arms the pale of his safety, the balm of his health, the balsam of his life; her industry his surest wealth; her economy his safest steward; her lips his faithful counsellors; her bosom the softest pillow of his cares; and her prayers the ablest advocates of Heaven's blessing on his head.

JEREMY TAYLOR.

LXVI.

A BAD WIFE.

It is better to dwell in a corner of the house-top,
than with a brawling woman in a wide house.¹

PROV. xxi. 9.

I had rather dwell with a lion and a dragon,
than to keep house with a wicked woman. All
wickedness is but little to the wickedness of a
woman. A wicked woman maketh an heavy
countenance, and a wounded heart.

ECCLUS. xxv. 16, 19, 23.

An evil wife is a yoke shaken to and fro : he
that hath hold of her is as though he held a
scorpion.²

ECCLUS. xxvi. 7.

Thy likeness, thy fit help, thy other self,
Thy wish, exactly to thy heart's desire.

MILTON.

Though fools spurn Hymen's gentle powers,
We, who improve his golden hours,
By sweet experience know
That marriage, rightly understood,
Gives to the tender and the good

A Paradise below. COTTON.

The world well tried, the sweetest thing in life
Is the unclouded welcome of a wife.

WILLIS.

¹ Prov. xxi. 19, xix. 13.

² Kings xxi. 25 ; Ecclus. xxv. 13.

It is better to dwell in the wilderness, than with
a contentious and an angry woman. PROV. xxi. 19.

War is no strife,
To the dark house, and the detested wife.
ALL'S WELL THAT ENDS WELL, *Act II., Scene 3.*

Proper deformity seems not in the fiend
So horrid as in woman.
KING LEAR, *Act IV., Scene 2.*

A light wife doth make a heavy husband.
MERCHANT OF VENICE, *Act V., Scene 1.*

LXVII.

THE WICKED BLIND TO THEIR OWN WRETCHEDNESS.

Thou sayest, I am rich, and increased with
goods, and have need of nothing; and knowest
not that thou art wretched and miserable, and
poor, and blind, and naked.³ REV. iii. 17.

The way of a fool is right in his own eyes.⁴
PROV. xii. 15.

³ Hos. xii. 8; Isa. i. 5, 6.

⁴ Prov. iii. 7, xxvi. 12.

Men's faults do seldom to themselves appear.
 Their own transgressions partially they smother.
 O! how are they rapt in with infamies,
 That from their own misdeeds askance their eyes. (a)

POEMS.

LXVIII.

THE HAPPINESS OF THE RIGHTEOUS.

Be glad in the Lord and rejoyce, ye righteous :
 and shout for joy, all ye that are upright in heart.¹

PS. xxxii. 11.

I have set the Lord always before me : he is at
 my right hand, therefore my heart is glad.

PS. xvi. 8, 9.

Virtue,—

Led on by heaven and crown'd with joy at last.

PERICLES, PRINCE OF TYRE, *Act v., Scene 3.*

(a) Peradventure some synner will saye, I perceive nor feyle any weight in myself do I never so many synnes. To whome we answere, that if a dogge havinge a grete stone bounde about his necke be cast downe from an high toure ; he feleth no weight of that stone as longe as he is fallinge downe ; but when he is ones fallen to the ground, he is brasten all to peces by the reason of that weight. So the synner goinge downe towarde the pyt of helle feleth not the grete burden of synne, but when he shall come into the depnes of helle he shall fele more payne than he wolde.

BISHOP FISHER (born 1459—died 1535).

¹ Phil. iv. 4 ; Ps. lxiv. 10.

² Acts ii. 28 ; Ps. xxxvi. 8.

Happiness,
By virtue 'specially to be achieved. (a)

TAMING OF THE SHREW, *Act 1., Scene 1.*

LXIX.

THE WICKED CANNOT ELUDE GOD'S VENGEANCE.

There is no darkness nor shadow of death, where
the workers of iniquity may hide themselves.¹

JOB xxxiv. 22.

- (a) What nothing earthly gives, or can destroy,
The soul's calm sunshine and the heartfelt joy
Is virtue's prize. POPE.

Certainly it is heaven upon earth to have a man's mind move in
charity, rest in Providence, and turn upon the poles of truth.

BACON.

The pleasure of the religious man is an easy and portable pleasure, such an one as he carries about in his bosom, without alarming either the eye or the envy of the world. SOUTH.

There is not in the scale of nature a more inseparable connexion of cause and effect than in the case of happiness and virtue ; nor anything that more naturally produces the one, or more necessarily presupposes the other. SENECA.

Goodness does not more certainly make men happy than happiness makes them good. The reaction of goodness and happiness is perpetual. LANDOR.

In order to be happy in any high degree, we must abandon ourselves, according to the will of God, and after the pattern of His Son, to the temporal and spiritual benefit of mankind.

ROBERT HALL.

To be good is to be happy : angels
Are happier than men because they're better.

ROWE.

¹ Prov. xv. 3 ; Isa. xxix. 15 ; Ezek. viii. 12 ; Gen. xvi. 13.

Can any hide himself in secret places, that I shall not see him ? saith the Lord.² JER. xxiii. 24.

Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. PS. xc. 8.

Man looketh on the outward appearance, but the Lord looketh on the heart.³ I SAM. xvi. 7.

All things are naked and open in the eyes of him with whom we have to do. HEB. iv. 13.

Though they dig into hell, thence shall mine hand take them : though they climb up to heaven, thence will I bring them down : and though they hide themselves in the top of Carmel, I will search and take them out thence : and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them.⁴ AMOS ix. 2, 3.

Be not deceived ; God is not mocked ; for whatsoever a man soweth, that shall he also reap.⁵ GAL. vi. 7.

² Job. xxii. 13, 14 ; Ps. x. 11.

³ Acts i. 24 ; I Kings viii. 39 ; I Chron. xxviii. 9.

⁴ Ps. cxxxix. 8 ; Jer. li. 53.

⁵ Job iv. 8 ; Prov. xi. 18 ; Hos. viii. 7.

Behold, ye have sinned against the Lord ; and be sure your sin will find you out.⁶ NUM. xxxii. 23.

In the corrupted currents of this world,
 Offence's gilded hand may shove by justice ;
 And oft 'tis seen, the wicked prize itself
 Buys out the law. But 'tis not so above :
 There is no shuffling ; there the action lies
 In his true nature : and we ourselves compell'd,
 Even in the teeth and forehead of our faults,
 To give in evidence. (a)

HAMLET, *Act III., Scene 3.*

⁶ Gen. iv. 7, xliv. 16 ; Isa. lix. 12 ; Prov. xiii. 21.

(a) With urn in hand the Cretan judge appears,
 And lives and crimes with his assessors hears
 The conscious wretch must all his acts reveal,
 Loth to confess, unable to conceal. STATIUS.

In the plains of truth Minos and Rhadamanthus are seated as judges to sift each of the comers as to what life he has led, and what pursuits he has followed in the body ; and to tell a falsehood is out of his power. PLATO.

If you reckon all the causes that come before all the judicatories of the world, though the litigious are too many, and the matters of instance are intricate and numerous, yet the personal and criminal are so few, that of two thousand sins that cry aloud to God for vengeance, scarce two are noted by the public eye, and chastened by the hand of justice. Therefore God hath so ordained it, that there shall be a day of doom, wherein all that are let alone by men shall be questioned by God, and every word and every action shall receive its just recompense of reward. JEREMY TAYLOR.

Foul deeds will rise,
Though all the earth o'erwhelm them to men's
eyes.

HAMLET, *Act I., Scene 2.*

Time shall unfold what plaited cunning hides.

KING LEAR, *Act I., Scene 1.*

Now if these men have defeated the law, and
outrun native punishment, though they can outstrip
men, they have no wings to fly from God. (*b*)

KING HENRY V., *Act IV., Scene 1.*

(*b*)

What can 'scape the eye
Of God, all-seeing, or deceive His heart
Omniscient?

MILTON.

When silent night did sceptre take in hand,
And dimm'd the day with shade of mantle black,
What time the thieves in privy corners stand,
And have no doubt to rob for what they lack ;
A greedy thief in shambles broke a shop
And fill'd a sack with flesh up to the top.

Which done, with speed he lifted up the sack,
And both the ends about his neck he knits,
And ran away with burden on his back,
Till afterwards till he at alehouse sits.
The heavy load did weigh so hard behind,
That while he slept the weight did stop his wind.

Which truly shews to them which do offend,
Although a while they 'scape their just deserts,
Yet punishment doth at their backs attend,
And plagues them home when they have merriest hearts :
And though long time they do escape the pikes,
Yet soon or late the Lord in justice strikes.

GEFFRY WHITNEY (one of the earliest writers
of Emblems, 1586).

Heaven hath its countless eyes to view men's acts. †

PERICLES, PRINCE OF TYRE, *Act I., Scene 1.*

Can we outrun the heavens? †

KING HENRY VI., *2nd Part, Act V., Scene 2.*

LXX.

A SINGLE FAULT SOMETIMES EXTINGUISHES ALL MERIT.

Dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour.

ECCLES. x. 1.

Oft it chances, in particular men,
That, for some vicious mole of nature in them,
As in their birth, (wherein they are not guilty,
Since nature cannot choose her origin;)
Or by the overgrowth of some complexion,
Oft breaking down the pales and forts of reason;
Or by some habit that too much o'erleavens
The form of plausible manners;—that these men,—
Carrying, I say, the stamp of one defect,
Being nature's livery or fortune's star,—

Wretch, though at first the perjured deed you hide,
Wrath comes with certain though with tardy stride.

TIBULLUS.

Their virtues else (be they as pure as grace,
As infinite as man may undergo,)
Shall, in the general censure, take corruption
From that particular fault ; the dram of base
Doth all the noble substance often dout,*
To his own scandal. HAMLET, *Act I., Scene 4.*

LXXI.

THE DANGERS OF IDLENESS.

By much slothfulness the building decayeth ;
and through idleness of the hands the house
droppeth through. ECCLES. x. 18.

Send him to labour that he be not idle ; for
idleness teacheth much evil. ECCLUS. xxxiii. 27.

Idle weeds are fast in growth.

KING RICHARD III., *Act III., Scene 1.*

Ten thousand harms, more than the ills I know,
My idleness doth hatch.

ANTONY AND CLEOPATRA, *Act I., Scene 2.*

* *i.e.*, "do out," the reading adopted by Stevens, Knight, Collier, and Caldecott.

Oh, then we bring forth weeds,
When our quick minds lie still. (a)

ANTONY AND CLEOPATRA, *Act I., Scene 2.*

(a) It is with us as with other things in nature, which by motion are preserved in their native purity and perfection, in their sweetness, in their lustre, rest corrupting, debasing, and defiling them. If the water runneth, it holdeth clear, sweet, and fresh ; but stagnation turneth it into a noisome puddle. If the air be fanned by winds, it is pure and wholesome ; but from being shut up, it groweth thick and putrid. If metals be employed, they abide smooth and splendid ; but lay them up, and they soon contract rust. If the earth be belaboured with culture, it yieldeth corn ; but, lying neglected, it will be overgrown with brakes and thistles ; and the better its soil is, the ranker weeds it will produce. All nature is upheld in its being, order, and state by constant agitation ; every creature is incessantly employed in action conformable to its designed end and use. In like manner, the preservation and improvement of our faculties depends upon their constant exercise.

BARROW.

Ydelnes, that is the gate of all harmes.
An ydil man is like an hous that hath noone walls ;
The develes may entre in on every syde.

CHAUCER.

Idleness is the bane of body and mind, the nurse of naughtiness, the stepmother of discipline, the chief author of all mischief, one of the seven deadly sins, the cushion on which the devil chiefly reposes, and a great cause not only of melancholy, but of many other diseases ; for the mind is naturally active ; and if it be not occupied about some honest business, it rushes into mischief, or sinks into melancholy.

BURTON.

From worldly cares himself he did esloyne,
And greatly shunned manly exercise ;
From everie worke he chalenged essayne
For contemplation's sake ; yet otherwise,
His life he led in lawlesse riotise,
By which he grew to grievous malady ;
For in his lustesse limbs, through evil guise,

LXXII.

THE ENVY OF THE WICKED.

The wicked watcheth the righteous, and seeketh to slay him.¹

PS. xxxvii. 32.

The scribes and Pharisees watched [Jesus], whether he would heal on the Sabbath day ; that they might find an accusation against him.²

LUKE vi. 7.

Know you not, master, to some kind of men,
Their graces serve them but as enemies ?
Oh, what a world is this, when what is comely
Envenoms him that bears it !

AS YOU LIKE IT, *Act II., Scene 3.*

A shaking fever raig'd continually :
Such one was Idleness, first of this company.

SPENSER.

Some one, in casting up his accounts, put down a very large sum for his idleness. But there is another account more awful than our expenses, in which many will find that their idleness has mainly contributed to the balance against them. From its very inaction, idleness ultimately becomes the most active cause of evil, as a palsy is more to be dreaded than a fever.

COLTON.

Idleness is a constant sin, and but the devil's home for temptation and for unprofitable, distracting musings.

BAXTER.

The devil tempts all other men, but an idle man tempts the devil.

TURKISH PROVERB.

¹ Gen. xxxvii. 18—20, xxvii. 41.

² Dan. vi. 4.

LXXIII.

SELF-DELUSION AND SHORTSIGHTED-
NESS OF THE WICKED.

They (sinners) lay wait for their own blood ; they
lurk privily for their own lives.³ PROV. i. 18.

Let his own net that he hath hid catch himself ;
into that very destruction let him fall.⁴ Ps. xxxv. 8.

So they hanged Haman on the gallows that he
had prepared for Mordecai.⁵ ESTHER vii. 10.

His mischief shall return upon his own head, and
his violent dealing shall come down upon his own
pate. Ps. vii. 16.

The wicked shall fall by his own wickedness.⁶
PROV. xi. 5.

For 'tis the sport to have the engineer
Hoist with his own petard.

HAMLET.

³ Matt. xxvii. 3—5.

⁵ Ps. ix. 15, 16.

⁴ Dan. vi. 24 ; Ps. xxxvii. 35, 36.

⁶ Ps. vii. 15 ; Ezek. xviii. 27.

How is't, Laertes?

Why as a woodcock to my own springe, Osric.
I am justly killed with mine own treachery. (a)

HAMLET, *Act v., Scene 2.*

Though those that are betray'd
Do feel the treason sharply, yet the traitor
Stands in worse case of woe. (b)

CYMBELINE, *Act III., Scene 4.*

What things are we!

Merely our own traitors. (c) And as in the

-
- (a) "I have seen as great a marvel," said Cloudesly,
"As between this and prime.
He that maketh a grave for me,
Himself may lie therein."

OLD BALLAD.

(b) Folly and subtlety divide the greatest part of makind; and there is no other difference but this, that some are crafty enough to deceive, others foolish enough to be cozened and abused; and yet the scales also turn, for they that are the most crafty to cozen others, are the veriest fools, and most of all abuse themselves. They rob their neighbour of his money, and lose their innocency; they disturb his rest, and vex their own conscience; they throw him into prison, and themselves into hell; they make poverty to be their brother's portion, and damnation to be their own. JEREMY TAYLOR.

He harms himself that harms another's ill,
And evil counsels plague their authors still.

HESIOD.

(c) The thief steals from himself. The swindler swindles himself. If you put a chain round the neck of a slave, the other end fastens itself round your own. Bad counsel confounds the adviser. The devil is an ass.

EMERSON.

common course of all treasons, we still see them reveal themselves, till they attain to their abhorred ends ; so he that contrives against his own nobility, in his proper stream o'erflows himself. (*d*)

ALL'S WELL THAT ENDS WELL, *Act IV., Scene 3.*

Time's glory is—

To mock the subtle, in themselves beguiled. (*e*)

POEMS.

I have you in a purse-net,
Good master Picklock, with your worming brain
And wriggling engine-head. BEN JONSON.

I deny, Callicles, that to be struck in the face unjustly is most disgraceful, or for my body or purse to be cut ; but that to strike unjustly, to me and mine is both more disgraceful and worse ; and that to rob, enslave, break open a house, and, in short, to injure in any respect me and mine, is both more disgraceful, and worse for him who does the injury, than for me who am injured.

PLATO.

(*d*) Revenge commonly hurts both the offerer and sufferer ; as we see in the foolish bee, which, in her anger, envenometh the flesh, and loseth her sting, and so lives a drone ever after.

BISHOP HALL.

(*e*) Certainly there is a great difference between a cunning man and a wise man, not only in point of honesty, but in point of ability.

BACON.

The ordinary employment of artifice is the mark of a petty mind ; and he who uses it to cover himself in one place, uncovers himself in another.

LA ROCHEFOUCAULD.

For an honest man, half his wits is enough ; the whole are too little for a knave.

ITALIAN PROVERB.

LXXIV.

IMMORTALITY.

Neither can they die any more ; for they are
equal unto the angels.¹ LUKE xx. 36.

The last enemy that shall be destroyed is death.
1 COR. xv. 26. .

That mortality might be swallowed up of life.
2 COR. v. 4.

And there shall be no more death. REV. xxi. 3.

And, death once dead, there's no more dying
then. POEMS.

My comfort is that Heaven will take our souls. (a)
KING RICHARD II., *Act III., Scene 1.*

¹ Hos. xiii. 14 ; Isa. xxv. 8 ; John xi. 25 ; 1 Cor. xv. 54, 55.

² Rev. xx. 14 ; 2 Tim. i. 10 ; Heb. ii. 14 ; Rom. viii. 17.

(a) And he, shall he,
Man, her last work, who seem'd so fair,
Such splendid purpose in his eyes,
Who roll'd the psalm to wintry skies,
Who built him fanes of fruitless prayer ;
Who trusted God was love indeed,
And love Creation's final law ;
Though Nature, red in tooth and claw,
With ravine shriek'd against his creed :

I do not set my life at a pin's fee ;
 And, for my soul, what can it do to that
 Being a thing immortal? (*b*)

HAMLET, *Act 1., Scene 4.*

LXXV.

INSTINCT.

The ox knoweth his owner, and the ass his
 master's crib.¹

ISA. i. 3.

Nature teaches beasts to know their friends.

CORIOLANUS, *Act 11., Scene 2.*

Who loved, who suffer'd countless ills,
 Who battled for the True, the Just,
 Be blown about the desert dust,
 Or seal'd within the iron hills?

TENNYSON.

(*b*) Socrates yielded his body to be bound, but by no means his
 soul, over which the Athenians had no power.

MAXIMUS TYRIUS.

But suppose any one should come and murder me when I am
 alone? Fool! he would not murder thee, but that insignificant body
 of thine.

EPICETUS.

When the day comes that will separate this composition, human
 and divine, I will leave this body here where I found it, and return
 to the gods.

SENECA.

¹ Jer. viii. 7.

LXXVI.

THE LAW OF KINDNESS.

Thou shalt not harden thine heart, nor shut thine hand from thy poor brother ; but thou shalt open thy hand wide unto him, and shalt surely lend him sufficient for his need in that which he wanteth.²

DEUT. xv. 7, 8.

Give to him that asketh thee, and from him that would borrow of thee turn not thou away.³

MATT. v. 42.

We are born to do benefits. (*a*)

TIMON OF ATHENS, *Act 1., Scene 2.*

What is yours to bestow, is not yours to reserve.

TWELFTH NIGHT, *Act 1., Scene 5.*

1 John iii. 17 ; 2 Peter i. 5—7 ; 1 John iv. 21 ; John xiii. 35.

³ Luke vi. 34 ; Prov. iii. 28.

(*a*) The race of mankind would perish, did they cease to aid each other. From the time that the mother binds the child's head, till the moment that some kind assistant wipes the damp from the brow of the dying, we cannot exist without mutual aid ; all, therefore, that need aid, have a right to ask it from their fellow-mortals ; none who hold the power of granting aid can refuse it without guilt.

SIR WALTER SCOTT.

To build his fortune, I will strain a little,
For 'tis a bond in men.

TIMON OF ATHENS, *Act 1., Scene 1.*

LXXVII.

THE BANEFUL EFFECTS OF INTEMPERANCE.

Who hath woe? who hath sorrow? who hath contentions? who hath babblings? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine. At the last, it biteth like a serpent, and stingeth like an adder.¹

PROV. xxiii. 29, 30, 32.

The end of that mirth is heaviness.

PROV. xiv. 13.

Woe unto them that rise up early in the morning, that they may follow strong drink! that continue until night, till wine inflame them!²

ISA. v. 11.

Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.³

PROV. xx. 1.

¹ Eccclus. xxxi. 20.

² Eph. v. 18; Luke xxi. 34; 1 Pet. iv. 3; Isa. v. 22.

³ Isa. xxviii. 7.

Drunkenness increaseth the rage of a fool till he offend; it diminisheth strength and maketh wounds.

ECCLUS. xxxi. 30.

Wine measurably drunk and in season bringeth gladness of heart, and cheerfulness of the mind!⁴ But wine drunken with excess maketh bitterness of the mind,⁵ with brawling and quarrelling.

ECCLUS. xxxi. 28, 29.

Wine has destroyed many.⁶ ECCLUS. xxxi. 25.

O thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil. . . . O that men should put an enemy in their mouths, to steal away their brains! that we should with joy, revel, pleasure, and applause, transform ourselves to beasts. (a)

OTHELLO, *Act II., Scene 3.*

⁴ Ps. civ. 15.

⁵ Hos. iv. 11.

⁶ 2 Sam. xiii. 28; 1 Kings xvi. 9; Judith xiii. 2, 8.

(a) "I could well wish," says Cassio, "courtesy would invent some other custom of entertainment." OTHELLO, *Act II., Scene 3.*

When Cyrus had espied Astyages and his fellows coming drunk from a banquet, loaden with variety of follies and filthiness, their legs failing them, their eyes red and staring, cozened with a moist cloud, and abused by a double object, their tongues full of sponges, and their heads no wiser, he thought they were poisoned; and he had reason; for what malignant quality can be more venomous and hurtful to a man than the effect of an intemperate goblet and a full

What's a drunken man like? Like a drowned man, a fool, and a madman; one draught above heat makes him a fool; the second mads him; and the third drowns him. (*b*)

TWELFTH NIGHT, *Act I., Scene 5.*

To be now a sensible man, by-and-by a fool, and presently a beast! O strange! every inordinate cup is unblessed, and its ingredient is a devil. (*c*)

OTHELLO, *Act II., Scene 3.*

stomach? It poisons both the soul and the body. He that tempts me to drink beyond my pleasure, civilly invites me to a fever, and to lay aside my reason.

JEREMY TAYLOR.

Drunkenness is a flattering devil, a sweet poison, a pleasant sin, which whosoever hath, hath not himself; which whosoever doth commit, doth not commit sin, but he himself is wholly sin.

ST. AUGUSTINE.

(*b*) No man oppresses thee, O free and independent franchiser! but does not this stupid porter-pot oppress thee? No son of Adam can bid thee come or go; but this absurd pot of heavy wet, this can and does! Thou art the thrall, not of Cedric the Saxon, but of thy own brutal appetites, and this scoured dish of liquor. And thou pratest of thy "liberty," thou entire blockhead.

CARLYLE.

(*c*) It were better for a man to be subject to any vice than to drunkenness; for the longer it possesseth a man, the more he will delight in it; and the older he groweth, the more he shall be subject to it; for it dulleth the spirits, and destroyeth the body as ivy doth the old tree; or as the worm that engendereth in the kernel of the nut.

SIR WALTER RALEIGH.

This excess is an enemy both to wealth and health; it hath cut off much housekeeping, and brought many men to extreme beggary. For, as the ground, if it receives too much rain, is not watered, but drowned and turned into mire, which is neither fit for tillage nor for yielding of fruit, so our flesh, over-watered with wine, is not fit to admit the spiritual plough, or to bring forth the celestial fruits of

Poison'd hours hath bound me up
From mine own knowledge.

ANTONY AND CLEOPATRA, *Act II., Scene 2.*

It hath pleased the devil, drunkenness, to give
place to the devil, wrath ; one imperfectness shows
me another, to make me frankly despise myself. (*d*)

OTHELLO, *Act V., Scene 5.*

righteousness. The herbs that grow about it will be loathsome and
stinking weeds, as brawling, chiding, blasphemy, slander, perjury,
hatred, manslaughter, and such-like bad works of drunkenness and
darkness. Are not these unsavoury fruits enough to make us abhor
the tree ?

ARCHBISHOP SANDYS.

Drink not the third glass ; which thou canst not tame
When once it is within thee : but, before,
Mayst rule it as thou list : and pour the shame,
Which it would pour on thee, upon the floor.
It is most just to throw that on the ground
Which would throw me there if I keep the round.

HERBERT.

Man with raging wine inflamed
Is far more savage and untamed ;
Supplies his loss of wit and sense
With barb'rousness and insolence ;
Believes himself the less he's able
The more heroic and formidable ;
Lays by his reason in his bowls
As Turks are said to do their souls,
Until it has so often been
Shut out of its lodging and let in,
At length it never can attain
To find the right way back again.

BUTLER.

(*d*) Mine was th' insensate frenzied part,
Ah ! why should I such scenes outlive ?
Scenes so abhorrent to my heart !
'Tis thine to pity and forgive.

BURNS.

Boundless intemperance
 In nature is a tyrant ; it hath been
 Th' untimely emptying of the happy throne,
 And fall of many kings.

MACBETH, *Act IV., Scene 3.*

It is a custom
 More honour'd in the breach than the observance.
 This heavy-headed revel, east and west,
 Makes us traduced, and tax'd of other nations ;
 They 'clepe us drunkards, and with swinish phrase
 Soil our addition ; and indeed, it takes
 From our achievements, though perform'd at height,
 The pith and marrow of our attributes. (*e*)

HAMLET, *Act I., Scene 4.*

(*e*) Though Hamlet speaks here of the Danes, Shakspeare (*Othello*, ii. 3) brings the character home to our own countrymen in still stronger terms. "England," says Iago, "where they are most potent in potting ; your Dane, your German, and your swag-bellied Hollander, are nothing to your English. Why, he drinks you with facility your Dane dead drunk ; he sweats not to overthrow your Almain ; he gives your Hollander a vomit, ere the next pottle can be filled."

It is the inalienable birthright of every Briton to make a fool or a beast of himself as much as he pleases. THE TIMES.

If any one wishes to confess himself that this boozy "birthright of Britons" is no imaginary one, let him read the Parliamentary Report on Drunkenness (1834) ; also, the Report of the Select Committee on Public-houses (1853-4), and he will probably conclude that neither Iago nor *The Times* exaggerates.

LXXVIII.

THE UNPROFITABLENESS OF AVARICE.

There is that scattereth, and yet increaseth ; (a)
and there is that withholdeth more than is meet,
but it tendeth to poverty.¹

PROV. xi. 24.

Foul cankering rust the hidden treasure frets ;
But gold, that's put to use, more gold begets. (b)

POEMS.

LXXIX.

BREVITY OF LIFE.

Our days upon earth are a shadow.² JOB viii. 9.

(a) Tithe and be rich.

EASTERN PROVERB.

The riches you give away are the only riches you will possess for ever.

MARTIAL.

¹ Haggai i. 6 ; Luke vi. 38.

(b) Be not penny wise. Riches have wings ; and sometimes they fly away of themselves, sometimes they must be set flying to bring n more.

BACON.

Avarice is more opposite to economy than liberality.

DUC DE LA ROCHEFOUCAULD.

Who shuts his hand hath lost his gold ;

Who opens it hath it twice told.

HERBERT.

² Job. xiv. 1, 2 ; Ps. ciii. 15, 16.

Man is like to vanity ; his days are as a shadow
that passeth away.³ Ps. cxliv. 4.

Grey hairs are here and there upon him, yet he
knoweth not. Hos. vii. 9.

My days are swifter than a weaver's shuttle.⁴
JOB vii. 6.

Life's but a walking shadow. (a)
MACBETH, *Act V., Scene 5.*

Life is a shuttle.
MERRY WIVES OF WINDSOR, *Act V., Scene 1.*

Some, how brief 'the life of man !
Runs his erring pilgrimage,
That the stretching of a span
Buckles in his sum of age.
AS YOU LIKE IT, *Act III., Scene 2.*

O gentlemen, the time of life is short ;
To spend that shortness basely were too long,
If life did ride upon a dial's point,
Still ending at the arrival of an hour. (b)
KING HENRY IV., *1st Part, Act V., Scene 2.*

³ Ps. xxxix. 5 ; Isa. xl. 6. ⁴ James iv. 14 ; 1 Cor. vii. 29, 31.

(a) What shadows we are, and what shadows we pursue.

BURKE.

(b) Those that lose a day are dangerously prodigal ; those that dare
misspend it, desperate. BISHOP HALL.

LXXX.

MAMMON.

If there come into your assembly a man with a gold ring, in goodly apparel ; and there come in also a poor man in vile raiment ; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place ; and say to the poor, Stand thou there, or sit here under my footstool ;¹ are ye not then partial in yourselves, and are become judges of evil thoughts ?² (a)

JAMES ii. 2—4.

The poor man's wisdom is despised, and his words are not heard.

ECCLES. ix. 16.

Then stay the present instant, dear Horatio ;
 Imprint the marks of wisdom on its wings ;
 'Tis of more worth than kingdoms ! far more precious
 Than all the crimson treasures of life's fountain.
 Oh, let it not elude thy grasp, but like
 The good old patriarch upon record
 Hold the fleet angel fast until he bless thee.

COTTON.

The great rule of moral conduct is, next to God, to respect time.

LAVATER.

So teach us to number our days, that we may apply our hearts unto wisdom.

PS. xc. 12.

¹ Prov. xiv. 20, 21.² John vii. 24.

(a) To judge of a man you must strip him of his ornaments, and all the advantages and impostures of fortune.

SENECA.

There are very many things which men with coats worn thread-bare dare not say.

JUVENAL.

When a rich man speaketh, every man holdeth his tongue,³ and look, what he saith, they extol it to the clouds ; but if a poor man speak, they say, What fellow is this ? and if he stumble, they will help to overthrow him.⁴

ECCLUS. xiii. 23.

Through tatter'd clothes small vices do appear ;
Robes and furr'd gowns hide all. Plate sin with
gold,
And the strong lance of justice hurtless breaks ;
Arm it with rags, a pigmy straw doth pierce it.

KING LEAR, *Act IV., Scene 6.*

The learned pate
Ducks to the golden fool. (*b*)

TIMON OF ATHENS, *Act IV., Scene 3.*

Raise me this beggar, and denude that lord ;
The senator shall bear contempt hereditary,
The beggar native honour ;
It is the pasture lards the browser's sides,
The want that makes him lean.

TIMON OF ATHENS, *Act IV., Scene 3.*

³ Job xxix. 9.

⁴ Rom. xii. 16.

(*b*) A man who is furnished with arguments from the Mint will convince his antagonist much sooner than one who draws them from reason and philosophy. Gold is a wonderful clearer of the understanding ; it dissipates every doubt and scruple in an instant, accommodates itself to the meanest capacities, silences the loud and clamorous, and brings over the most obstinate and inflexible.

ADDISON.

Let a beast be lord of beasts, and his crib shall stand at the king's mess.

HAMLET, *Act v., Scene 2.*

Oh what a world of vile, ill-favour'd faults
Looks handsome in three hundred pounds a year.

MERRY WIVES OF WINDSOR, *Act III., Scene 4.*

Faults that are rich are fair.

TIMON OF ATHENS, *Act I., Scene 2.*

If money go before, all ways lie open. (c)

MERRY WIVES OF WINDSOR, *Act II., Scene 2.*

(c) Mammon wins his way where seraphs might despair.

BYRON.

We've money, th' only power
That all mankind falls down before.

BUTLER.

You are, perhaps, a lord. Parliament being up, you go into the country. Your friend Lord Birmingham is entertaining a select circle of aristocracy at his noble country-seat. You are asked to join the favoured few : you reach the house just at luncheon-time. The guests are all assembled ; there is a duke, a marquis, an earl, a viscount, and a baron. You are yourself a younger son, and are not surprised to find the baron toadying the duke, as though he were a tailor waiting upon a city knight. Let that pass. There are two other guests, (if we may call that poor, silent, pale-faced, uncomfortable-looking, self-immolated young man in the corner a guest, who looks very like a criminal taking his meal before execution,) a youth, and a man of forty. Every one votes the former absent, and nobody can have too much of the latter. The youth is a clergyman's son, tutor to Lord Birmingham's son and heir ; he took honours at Cambridge, and means to fight hard in the world by-and-by. He has gentle blood in his veins, but not a sixpence in his pocket ; part of

Oh that estates, degrees, and offices
 Were not derived corruptly ! and that clear honour
 Were purchased by the merit of the wearer !
 How many then should cover that stand bare !

his salary goes home to his family, and as much of his good-breeding and learning as the patient will take is transferred to the son and heir. The scholar is good enough to stand in *loco parentis* to his pupil ; but his honours, his erudition, and his cultivation buy for him at the table the simple rank of an upper servant.* You know the style of the place, and are not surprised to see the youth, after a moderate and silent repast, retreat, ghost-like and unnoticed, from the fine apartment. Well, the aristocracy have a duty to perform ; they must sustain their order, and respect themselves. You hear a horse-laugh ; it is from the gentleman of forty. You never met him before, but you saw somebody very like him as you once passed through Smithfield market. It is the renowned Snobson. Ten years ago he served behind a counter (many a better man has done it). Speculation, and something else, have made him a man of millions, but nothing more. Vulgarity is enthroned in his heart, and is exuberant on his tongue. My lord's butler is a king to him, an emperor, a pope. The humblest occupant of plush is a hero at his side. You feel it when he talks, moves, eats, or drinks. Your flesh creeps in his company. You suspect that the groom of the chambers would think the individual out of his place in the steward's

* Very closely akin to the spirit of this is the following satire of Bishop Hall's:—

A gentle squire would gladly entertain
 Into his house some trencher chappelain,
 Some willing man that might instruct his sons,
 And that would stand to good conditions.
 First, that he lie upon the truckle-bed,
 Whiles his young master lieth o'er his head ;
 Second, that he do, on no default,
 Ever presume to sit above the salt ;
 Third, that he never change his trencher twice ;
 Fourth, that he use all common courtesies,
 Sit bare at meals, and one-half rise and wait.
 All these observed, he would contented be
 To give five marks, and winter livery.

How many be commanded that command !
 How much low peasantry would then be glean'd
 From the true seed of honour ! and how much
 honour,
 Pick'd from the chaff and ruin of the times,
 To be new varnish'd.

MERCHANT OF VENICE, *Act II., Scene 9.*

LXXXI.

THE FOOLISHNESS OF TRUSTING IN
 MAN.

Put not your trust in princes, nor in the son of
 man, in whom there is no help.¹ Ps. cxlvi. 3.

room. You are satisfied that, if you could scrape off all the gold that encases that carcase, you would find nothing but the muddiest of mud-huts. You have the keenest possible perception of all this. Yet Lady Birmingham, who treats her son's tutor as though he were a learned pig, and nothing higher in the animal chain, is absorbed in visible admiration.

It is the same with all the ladies ; and as for the gentlemen, including the Duke, they are as proud of his acquaintance as they are innocent of his vulgarity, and complacent to his grossness. You know well enough what it all means. The thing is made of money. But then you remember again that the aristocracy have a duty to perform, must sustain their order, and respect themselves ; and for the life of you, you cannot conceive how the personal respect is consistent with the degrading adulation.

THE TIMES.*

God of the world and worldlings,
 Great Mammon ! greatest god below the sky.

SPENSER.

¹ Job vii. 17.

* This reappeared in the "Times Essays" (first series). The passage occurs in the essay on "Railway Novels."

Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.² JER. xvii. 5.

Cease ye from man, whose breath is in his nostrils.³ ISA. ii. 22.

O momentary grace of mortal man,
Which we more hunt for than the grace of God!
Who builds his hope in air of your fair looks,
Lives like a drunken sailor on a mast :
Ready with every nod to tumble down
Into the fatal bowels of the deep. (a)

KING RICHARD III., *Act III., Scene 4.*

An habitation giddy and unsure,
Hath he that buildeth on the vulgar heart.

KING HENRY IV., *2nd Part, Act 1., Scene 3.*

² Heb. iii. 12.

³ Ps. cxviii. 8, 9.

(a) Thou must not place any confidence in frail and mortal man, however endeared by reciprocal affection or offices of kindness ; nor art thou to be grieved when, for some change in their temper, they become unfriendly and injurious : for men are as inconstant as the wind, and he that is for thee to-day, may to-morrow be against thee. But place thy whole confidence in God, and let Him be all thy fear, and all thy love : He will answer for thee against the great accuser, and do that which is most conducive to thy deliverance from evil.

THOMAS A'KEMPIS.

O impotence of faith, Minerva cries,
If man on frail, unknowing man relies.

HOMER.

What is the trust or strength of foolish men ?

KING HENRY VI., *1st Part*, *Act III.*, *Scene I.*

He that depends
Upon your favours swims with fins of lead,
And hews down oaks with rushes. Hang ye ! trust
ye !

With every minute you do change a mind :
And call him noble that was now your hate—
Him vile that was your garland.*

CORIOLANUS, *Act I.*, *Scene I.*

Poor wretches, that depend
On greatness' favour, dream,
Wake, and find nothing.

CYMBELINE, *Act V.*, *Scene 4*

LXXXII.

THE GRANDEUR OF MAN'S NATURE.

He is the image and glory of God.¹ 1 COR. xi. 7.

Made after the similitude of God. JAMES iii. 9.

Thou madest him to have dominion over the
works of thy hands : thou hast put all things under
his feet.

Ps. viii. 6.

* Spoken to a multitude.

¹ Gen. i. 27 ; Ps. c. 3.

What a piece of work is man! how noble in reason! how infinite in faculties! In form and moving, how express and admirable! In action, how like an angel! In apprehension, how like a god! The beauty of the world! the paragon of animals! (a)

HAMLET, *Act II., Scene 2.*

(a) The essence of our being, the mystery in us that calls itself "I,"—ah, what words have we for such things?—is a breath from heaven; the Highest Being reveals Himself in man. This body, these faculties, this life of ours, is it not all as a vesture for that unnamed? "There is but one temple in the universe," says the devout Novalis, "and that is the body of man. Nothing is holier than that high form. Bending before men is a reverence done to this revelation in the flesh. We touch heaven when we lay our hand on a human body!" This sounds much like a mere flourish of rhetoric, but it is not so. If well meditated, it will turn out to be a scientific fact; the expression in such words as can be had, of the actual truth of the thing. We are the miracle of miracles—the great inscrutable mystery of God. We cannot understand it, we know not how to speak of it, but we may feel and know, if we like, that it is verily so.

CARLYLE.

This animal—prescient, sagacious, complex, acute, full of memory, reason, and counsel, which we call man—has been generated by the supreme God in a most transcendent condition.

CICERO.

The grandeur of man's nature turns to insignificance all outward distinctions. His powers of intellect, of conscience, of love, of knowing God, of perceiving the beautiful, of acting on his own mind, on outward nature, and on his own fellow-creatures,—these are glorious prerogatives. Through the vulgar error of undervaluing what is common, we are apt, indeed, to pass these by, as of little worth. But as in the outward creation, so in the soul, the common is the most precious. Science and art may invent splendid modes of illuminating the apartments of the opulent: but these are all poor and worthless compared with the light which the sun sends into our windows, which he pours freely, impartially, over hill and valley,

LXXXIII.

THE MARRIAGE TIE A SACRED ONE.

What therefore God hath joined together, let
not man put asunder.¹

MATT. xix. 6.

God forbid that I should wish them sever'd,
Whom God hath join'd togther.

KING HENRY VI., *3rd Part, Act IV., Scene 1.*

A world-without-end bargain.

LOVE'S LABOUR'S LOST, *Act IV., Scene 3.*

God, the best maker of all marriages,
Combine your hearts in one.

KING HENRY V., *Act V., Scene 1.*

LXXXIV.

MEN'S CURSES RECOIL ON THEIR
OWN HEADS.

As he loved cursing, so let it come unto him.
As he clothed himself with cursing like as with

which kindles daily the eastern and western sky ; and so the common
lights of reason, and conscience, and love, are of more worth and
dignity than the rare endowments which give celebrity to a few.

CHANNING.

¹ 1 Cor. vii. 10, 11.

his garment, so let it come into his bowels like water, and like oil into his bones. Ps. cix. 17, 18.

Dread curses—like the sun 'gainst glass,
Or like an overcharged gun, recoil. (a)

KING HENRY VI., *2nd Part*, Act III., Scene 2.

Take heed, lest by your heat you burn yourselves. (b)

KING HENRY VI., *2nd Part*, Act v., Scene 1.

LXXXV.

MERCY AN ATTRIBUTE OF GOD.

He delighteth in mercy.¹

MICAH vii. 18.

The Lord is merciful and gracious, slow to anger,
and plenteous in mercy. Ps. ciii. 8.

To the Lord our God belong mercies and forgiveness, though we have rebelled against him.²

DAN. ix. 9.

(a) Curses, like chickens, always come home to roost.

TURKISH PROVERB.

Ashes always fly back in the face of him that throws them.

PROVERB.

(b) Whosoever is out of patience, is out of possession of his soul.
Men must not turn bees, and kill themselves in stinging others.

BACON.

¹ Isa. liv. 7, 8.

² Neh. ix. 16, 17; Ps. cxxx. 4, 7.

The Lord is long-suffering and of great mercy.³

NUMB. xiv. 18.

But mercy is above this sceptred sway,

It is enthronèd in the hearts of kings :

It is an attribute to God himself. (a)

MERCHANT OF VENICE, *Act IV., Scene 1.*

Wilt thou draw near the nature of the gods ?

Draw near them then in being merciful.

TITUS ANDRONICUS, *Act I., Scene 2.*

LXXXVI.

THE BENEFICIAL EFFECTS OF MIRTH.

A merry heart doth good like a medicine ; but a
broken spirit drieth the bones. PROV. xvii. 22.

He that is of a merry heart, hath a continual
feast. PROV. xv. 15.

A merry heart maketh a cheerful countenance ;
but by sorrow of the heart the spirit is broken.

PROV. xv. 13.

³ Exod. xxxiv. 6, 7 ; Ps. cxlv. 8.

(a) Sith in the Almighty's everlasting seat,

She* first was bred and born of heavenly race,

From thence pour'd down on men by influence of grace.

SPENSER.

* Mercy.

Give not over thy mind to heaviness, and afflict not thyself in thine own counsel.¹ The gladness of the heart is the life of a man : and the joyfulness of a man prolongeth his days.

ECCLUS. xxx. 21, 22.

A light heart lives long.

LOVE'S LABOUR'S LOST, *Act v., Scene 2.*

Care's an enemy to life. (*a*)

TWELFTH NIGHT, *Act 1., Scene 3.*

¹ Prov. xii. 25 ; Eccclus. xxx. 23, 24.

(*a*) Be merry in honesty ; for sorrow and care hath killed many.

DEAN COLET.

Youth will never live to age, without they keep themselves in breath with exercise, and in heart with joyfulness. Too much thinking doth consume the spirits.

SIR PHILIP SYDNEY.

'Tis mirth that fills the veins with blood,
More than wine, or sleep, or food.
Let each man keep his heart at ease :
No man dies of that disease.
He that would his body keep
From diseases must not weep :
But whoever laughs and sings,
Never he his body brings
Into fevers, gouts, or rheums,
Or, ling'ringly, his lungs consumes,
But, contented, lives for aye ;
The more he laughs, the more he may.*

BEAUMONT AND FLETCHER.

* This may be thought a little extravagant, and taking the full latitude of the poetic licence, but the authors of the "Knight of the Burning Pestle," from which it is taken, go a good deal further. Not content with expatiating on the vitality of mirth, they seem to think that sadness is scarcely honest, as we find the following in the mouth of one of the characters of the same piece : "Never trust a tailor that does not sing at his work."

A merry heart goes all the day,
Your sad tires in a mile.

WINTER'S TALE, *Act IV., Scene 2.*

Sweet recreation barr'd what doth ensue,
But moody and dull melancholy,
(Kinsman to grim and comfortless despair),
And, at her heels, a huge infectious troop
Of pale distemperatures, and foes to life. (*b*)

COMEDY OF ERRORS, *Act V., Scene 1.*

Joy, and temperance, and repose,
Slam the door in the doctor's nose.

LONGFELLOW (*from the German*).

Joy is one of the greatest panaceas of life. No joy is more healthful, or better calculated to prolong life, than that which is found in domestic happiness, in the company of cheerful men, and in contemplating with delight the beauties of nature. A day spent in the country, under a serene sky, amidst a circle of agreeable friends, is certainly a more positive means of prolonging life than all the vital elixirs of the world. Laughter, that eternal expression of joy, must not here be omitted. It is the most salutary of all the bodily movements, for it agitates both the body and the soul at the same time, promotes digestion, circulation, and perspiration, and enlivens the vital power in every organ.

HAKELAND.

(*b*) Every sensation of any acuteness, perceptibly affects the pulse; and how sensitive the heart is to emotions is testified by the familiar expressions which use heart and feeling as convertible terms. Similarly with the digestive organs. Without detailing the various ways in which these may be affected by our mental states, it sufficeth to mention the marked benefits derived by dyspeptics, as well as other invalids, from cheerful society, welcome news, change of scene, to show how pleasurable feeling stimulates the viscera in general into greater activity.

HERBERT SPENCER.

Why should a man whose blood is warm within
 Sit like his grandsire cut in alabaster?
 Sleep when he wakes? and creep into the jaundice
 By being peevish? (c)

MERCHANT OF VENICE, *Act I., Scene 1.*

LXXXVII.

MODERATION RECOMMENDED.

Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.¹

PROV. xxv. 16.

Let your moderation be known unto all men.

PHIL. iv. 5.

Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting.²

LUKE xxi. 34.

A surfeit of the sweetest things

The deepest loathing to the stomach brings.

MIDSUMMER NIGHT'S DREAM, *Act II., Scene 3.*

(c)

In wooing sorrow let's be brief,
 Since, wedding it, there is such length of grief.

KING RICHARD II., *Act V., Scene 1.*

Gnarling sorrow hath less power to bite
 The man that mocks at it, and sets it light.

KING RICHARD II., *Act I., Scene 3.*

¹ 1 Tim. iv. 4.

² 1 Cor. ix. 25.

Let's teach ourselves that honourable stop,
Not to outsport discrétion: (a)

OTHELLO, *Act II., Scene 3.*

The sweetest honey
Is loathsome in his own deliciousness,
And in the taste confounds the appetite ;
Therefore love moderately.

ROMEO AND JULIET, *Act II., Scene 6.*

LXXXVIII.

THE LOVE OF MONEY THE ROOT OF
ALL EVIL.

But they that will be rich fall into temptation,
and a snare, and into many foolish and hurtful
lusts, which drown men in destruction and per-
dition. For the love of money is the root of all evil.

I TIM. vi. 9, 10.

The deceitfulness of riches chokes the word, and
he becometh unfruitful.¹

MATT. xiii. 22.

Mortify therefore your members which are upon
the earth; . . . and covetousness, which is idolatry.

COL. iii. 5.

(a) Without moderation, nothing can be either glorious or salutary.

QUINTILIAN.

¹ Mark x. 21—23 ; 2 Tim. iv. 10.

Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.²

MATT. xxvi. 14, 15.

How quickly nature
Falls to revolt, when gold becomes her object. (*a*)
KING HENRY IV., *2nd Part*, Act IV., Scene 4.

Avarice
Grows with more pernicious root
Than summer-seeding lust.

MACBETH, Act IV., Scene 3.

Gold! yellow, glittering, precious gold,
. . . . will make black, white; foul, fair;

² Ecclus. xxxi. 6.

(*a*) The love of money is a vertiginous pool, sucking all into it to destroy it. It is troubled and uneven, giddy and unsafe, serving no end but its own, and that also in a restless and uneasy fashion.

JEREMY TAYLOR.

Mammon has enriched his thousands, and has damned his ten thousands.

SOUTH.

Worldly wealth is the devil's bait, and those whose minds feed upon riches, recede in general from real happiness in proportion as their stores increase; as the moon when she is fullest is farthest from the sun.

BURTON.

Wrong, right ; base, noble ; old, young ; coward,
valiant.

Why, this

Will lug your priests and servants from your sides ;
Pluck stout men's pillows from beneath their heads ;
This yellow slave
Will knit and break religions ; bless the accurs'd ;
Make the hoar leprosy adored ; place thieves,
And give them title, knee, and approbation,
With senators on the bench.

This it is

That makes the wappen'd widow wed again ;
She, whom the spittal-house and ulcerous sores
Would cast the gorge at, this embalms and spices
To the April day again. (*a*)

TIMON OF ATHENS, *Act IV., Scene 3.*

(*b*) There is not a vice which more effectually contracts and deadens the feelings, which more completely makes a man's affections centre in himself, and excludes all others from partaking in them, than the desire of accumulating possessions. When the desire has once gotten hold of the heart, it shuts out all other considerations but such as may promote its views. In the zeal for the attainment of its end, it is not delicate in the choice of means. As it closes the heart, so also it clouds the understanding. It cannot discern between right and wrong ; it takes evil for good, and good for evil ; it calls darkness light, and light darkness. Beware, then, of the beginnings of covetousness, for you know not where it may end.

BISHOP MANT.

All otherwise, (said he,) I riches read,
And deem them root of all disquietnesse ;
First got with guile ; and then preserved with dread ;
And after spent with pride and lavishnesse ;

There is thy gold ; worse poison to men's souls,
 Doing more murders in this loathsome world
 Than these poor compounds that thou may'st not
 sell ;

I sell thee poison, thou hast sold me none.*

ROMEO AND JULIET, *Act v., Scene i.*

O thou sweet king-killer, and dear divorce
 'Twixt natural son and sire ! thou bright defiler
 Of Hymen's purest bed ! thou valiant Mars !
 Thou ever young, fresh, loved, and delicate wooer
 That lies on Dian's lap ! thou visible God,
 That solder'st close impossibilities,
 And mak'st them kiss ! that speak'st with every
 tongue

Leaving behind them grief and heaviness.
 Infinite mischiefs of them doe arise ;
 Strife and debate, bloodshed and bitterness,
 Outrageous wrong and hellish covetize,
 That noble hart in great dishonour doth despize.

SPENSER.

Let it not be imagined that money-worship is peculiar to the aristocracy of this or any other country. Marchionesses, it is true, have forgotten their dignity in pursuit of their idol ; but the ignorant, the poor, and the ungovernable have waded through blood and unnatural murder in order to reach it. Hence too the starvation that glares upon us from the holes and corners of the world, holes in which men, women, and children labour for a crust through the long hours of day and night, that some prosperous, sleek, and "universally respected" tradesman may minister to an inhuman love of cheapness, and fatten upon the flesh and blood of his obscure and helpless fellow-creatures.

THE TIMES.

* Spoken to an apothecary.

To every purpose ! O thou touch of hearts !
Think, thy slave man rebels ; and by thy virtue
Set them into confounding odds, that beasts
May have the world in empire.

TIMON OF ATHENS, *Act IV., Scene 3.*

LXXXIX.

MORAL CONFLICT.

For the flesh lusteth against the Spirit, and the
Spirit against the flesh ; and these are contrary the
one to the other ; so that ye cannot do the things
that ye would.¹

GAL. v. 17.

For the good that I would I do not ; but the
evil which I would not, that I do. For I delight
in the law of God after the inward man. But I see
another law in my members, warring against the
law of my mind, and bringing me into captivity to
the law of sin which is in my members. (a)

ROM. vii. 19—22, 23.

¹ John iii. 6, 7 ; Rom. viii. 6, 7.

(a) He seems to hear a heavenly friend,
And through thick veils to apprehend
A labour working to an end.

The end and the beginning vex
His reason ; many things perplex,
With motions, checks, and counter-checks.

Within the infant rind of this small flower
 Poison hath residence, and medicine power ;
 For this, being smelt, with that part cheers each
 part—
 Being tasted, slays all senses with the heart.

He knows a baseness in his blood,
 At some strange war with something good,
 He may not do the thing he would.

TENNYSON.

He is an able speaker who can discover to each man the contradiction by which he errs, and prove clearly to him that what he would, he doth not, and what he would not do, that he doth.

EPICETUS.

What is it, Lucilius, that when ye intend to go one way, still drives us another? What is it that thwarts our spirit?

SENECA.

Araspes says to Cyrus : I have plainly two souls ; for a single soul cannot be a good one and a bad one at the same time ; nor can it at the same time affect both noble actions and vile ones. It cannot incline and be averse to the same things at the same time ; but it is plain there are two souls ; and when the good one prevails, it does noble things ; when the bad one prevails, it attempts vile things.

XENOPHON.

Another precept is that which Aristotle mentioneth by the way, which is to bear ever towards the contrary extreme of that whereunto we are by nature inclined ; like unto the rowing against the stream, or making a wand straight by bending him contrary to his natural crookedness.*

BACON.

As there is much beast and some devil in man, so is there some angel and some God in him. The beast and the devil may be conquered, but in this life never destroyed.

S. T. COLERIDGE.

* The passage alluded to by Bacon occurs in the Ethics, ii. 9, 5, and is as follows : " It is necessary to consider to which of the vices we ourselves are most inclined ; for some of us are naturally disposed to one, and some to another ; and this we shall be able to discover from the pleasure and pain which arise in us. But it is necessary to drag ourselves away towards the opposite extreme for by bringing ourselves far from the side of error, we shall arrive at the mean as people do with crooked sticks to make them straight."

Two such opposèd foes encampt them still
In man as well as herbs—grace and rude will ;
And, where the worser is predominant,
Full soon the canker death eats up that plant.

ROMEO AND JULIET, *Act II., Scene 3.*

The flesh being proud, desire doth fight with grace,
For there it revels ; and when that decays,
The guilty rebel for remission prays.

POEMS.

There's something in me that reproves my fault ;
But such a headstrong potent fault it is,
That it but mocks reproof.

TWELFTH NIGHT, *Act III., Scene 4.*

XC.

SPIRITUAL BLINDNESS.

And he said, Go, and tell this people, Hear ye indeed, but understand not ; and see ye indeed, but perceive not.¹

ISA. vi. 9.

The light shineth in darkness ; and the darkness comprehended it not.² (a)

JOHN i. 5.

¹ Acts xxviii. 25—27 ; Rom. xi. 8. ² 1 Cor. ii. 14 ; John iii. 19.

(a) Thou art near us, but we do not perceive, our passions blind us. Thou discoverest Thyself everywhere, but men do not see Thee. All nature speaks of Thee, and resounds with Thy most holy name ; but its voice is uttered to deafened ears,—they will not hear.

FENELON.

What an infinite mock is this, that a man should have the best use of his eyes to see the way of blindness ! (b)

CYMBELINE, *Act v., Scene 4.*

XCI.

THE SOOTHING EFFECTS OF MUSIC.

And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand ; so Saul was refreshed, and was well, and the evil spirit departed from him.

I SAM. xvi. 23.

A solemn air, the best comforter
To an unsettled fancy. (a)

THE TEMPEST, *Act v., Scene 1.*

(b) We see things without perceiving them.

GOETHE.

They saw indeed,
Yet saw not : they heard, but heard in vain.

ÆSCHYLUS.

(a) Although we lay altogether aside the consideration of ditty or matter, the very harmony of sounds being framed in due sort, and carried from the ear to the spiritual faculties of our souls, is by a native puissance and efficacy greatly available to bring to a perfect temper whatsoever is there troubled ; apt as well to quicken the spirits as to allay that which is too eager, sovereign against melancholy and despair, forcible to draw forth tears of devotion, if the mind be such as can yield them, able both to move and to moderate all affections.

HOOKE.

Music is the art of the prophets, the only art that can calm the

Take thy lute, wench ; my soul grows sad with
troubles ;

Sing, and disperse them if thou canst.

HENRY VIII., *Act III., Scene 1.*

Since nought so stockish, hard, and full of rage,
But music for a time doth change his nature. (*b*)

MERCHANT OF VENICE, *Act V., Scene 1.*

Preposterous ass ! that never read so far
To know the cause why music was ordain'd ;
Was it not to refresh the mind of man
After his studies or his usual pain ? (*c*)

TAMING OF THE SHREW, *Act III., Scene 1.*

agitations of the soul ; it is one of the most magnificent and delightful presents God has given us.

LUTHER.

Where griping grief the heart doth wound,
And doleful dumps the mind oppress,
Then music with her silver sound
With speedy help doth lend redress ;
Of troubled minds, in every sore,
Sweet music hath a salve in store.*

(Ascribed to) RICHARD EDWARDS.

(*b*) Music has charms to soothe a savage breast.

CONGREVE.

(*c*) Music that gentlier on the spirit lies
Than tired eyelids upon tired eyes ;

Music that brings sweet sleep down from the blissful skies.

TENNYSON.

The Pythagoreans were accustomed, before seeking repose, to

* This verse (from "A Song to the Lute in Musicke," in the "Paradise of Daintie Devises," 1596 ; *vide* "Percy's Reliques," 1st series, book ii. 5) is made the subject of a witty conversation among the musicians, in *Romeo and Juliet*, Act iv., Scene 5.

Let there be no noise made, my gentle friends !
 Unless some dull and favourable hand
 Will whisper music to my weary spirit.

HENRY IV., *2nd Part, Act IV., Scene 4.*

This music crept by me upon the waters ;
 Allaying both their fury and my passion
 With its sweet air. (*d*)

THE TEMPEST, *Act I., Scene 2.*

For Orpheus' lute was strung with poets' sinews ;
 Whose golden touch could soften steel and stones.

TWO GENTLEMEN OF VERONA, *Act III., Scene 2.*

Orpheus with his lute made trees,
 And the mountain-tops, that freeze,
 Bow themselves when he did sing ;

soothe their minds with the music of the lyre, that, if they were
 troubled with unruly thoughts, they might become composed.

QUINTILIAN.

(*d*) My heart ! they loose my heart, those simple words ;
 Its darkness passes, which nought else could touch ;
 Like some dank snake that force may not expel,
 Which glideth out to music sweet and low.

ROBERT BROWNING.

By music minds an equal temper know,
 Nor swell too high, nor sink too low.
 If in the breast tumultuous joys arise,
 Music her soft assuasive voice applies :
 Or when the soul is press'd with cares,
 Exalts her in enlivening airs. POPE.

To his music, plants and flowers
 Ever spring ; as sun and showers,
 There had been a lasting spring.
 Everything that heard him play,
 Even the billows of the sea,
 Hung their heads, and then lay by—
 In sweet music is such art ;
 Killing care, and grief of heart,
 Fall asleep, or, hearing, die. (*c*)

KING HENRY VIII., *Act III., Scene I.*

XCII.

THE VALUE OF A GOOD NAME.

A good name is rather to be chosen than great
 riches, and loving favour rather than silver and
 gold.¹

PROV. xxii. 1.

(*c*) Music exalts each joy, allays each grief,
 Expels diseases, softens every pain ;
 Subdues the rage of poison and the plague ;
 And hence the wise of ancient days adored
 One power of physic, melody, and song.*

ARMSTRONG.

¹ Luke x. 20.

* Bacon also takes notice of the peculiarity in ancient Greek mythology, of medicine and music both being attributed to one god. In "The Advancement of Learning" (Book ii. x. 1), he says, "This variable composition of man's body hath made it an instrument easy to distemper ; and therefore the poets did well to conjoin music and medicine in Apollo" (*vide* Ovid, *Metamorphoses*, i. 521).

Good name in man and woman
Is the immediate jewel of their souls.
Who steals my purse, steals trash ; 'tis something,
nothing ;
'Twas mine, 'tis his, and has been slave to
thousands ;
But he that filches from me my good name,
Robs me of that which not enriches him,
And makes me poor indeed.

OTHELLO, *Act III., Scene I.*

The purest treasure mortal times afford
Is spotless reputation ; that away,
Men are but gilded loam, or painted clay.

KING RICHARD II., *Act I., Scene I.*

Reputation, reputation, reputation ! Oh, I have
lost my reputation ! I have lost the immortal part
of myself ; and what remains is bestial.

OTHELLO, *Act II., Scene 3.*

XCIII.

OLD AGE VENERABLE.

Thou shalt rise up before the hoary head, and
honour the face of the old man, and fear thy God.¹

LEV. xix. 32.

¹ Gen. xxxi. 35 ; Eph. vi. 1—3.

The hoary head is a crown of glory, if it be found
in the way of righteousness.² PROV. xvi. 31.

Silver hairs

Will purchase us a good opinion,
And buy men's voices to commend our deeds.

JULIUS CÆSAR, *Act II., Scene I.*

Old folks have discretion, as they say, and know
the world.

MERRY WIVES OF WINDSOR, *Act II., Scene 2.*

Youth no less becomes

The light and careless livery that it wears
Than settled age his sables, and his weeds
Importing health and graveness. (*a*)

HAMLET, *Act IV., Scene 7.*

² Prov. xx. 29.

(*a*)

Rightly it is said

That man descends into the vale of years,
Yet have I thought that we might also speak,
And not presumptuously, I trust, of age,
As of a final eminence, though bare
In aspect and forbidding, yet a point
On which 'tis not impossible to set,
In awful sovereignty—a place of power—
A throne.

WORDSWORTH.

To every old man honour is to be rendered, according to his age,
by rising and giving way to him, and in other similar ways.

ARISTOTLE.

XCIV.

GOD'S BLESSING ON PEACE-MAKERS.

Blessed are the peace-makes, for they shall be
called the children of God.¹

MATT. v. 9.

It is an honour for a man to cease from strife.² (a)

PROV. xx. 3.

God's benison go with you ; and with those
That would make good of bad, and friends of foes.

MACBETH, *Act II., Scene 4.*

XCV.

PRAYER SOMETIMES MERCIFULLY
UNANSWERED.

Ye ask and receive not, because ye ask amiss.

JAMES iv. 3.

What is age
But the holy place of life, chapel of ease
For all men's wearied miseries? And to rob
That of her ornament, it is accursed,
As from a priest to steal a holy vestment.

MASSINGER.

¹ 2 Cor. xiii. 11 ; Phil. ii. 14, 15 ; Rom. xii. 18.

² Gen. xiii. 8 ; James iii. 17, 18.

(a) A peace is of the nature of a conquest ;
For then both parties nobly are subdued,
And neither party loser.

KING HENRY IV., *2nd Part, Act IV., Scene 2.*

We, ignorant of ourselves,
Beg often our own harms ; which the wise powers
Deny us for our good ; so find we profit
By losing of our prayers. (a)

ANTONY AND CLEOPATRA, *Act II., Scene 1.*

XCVI.

PRAYER, ITS COMFORT IN AFFLICTION.

Is any among you afflicted ? let him pray.

JAS. v. 13.

Call upon me in the day of trouble : I will
deliver thee.¹

Ps. l. 15.

I'm past all comfort here but prayers.

KING HENRY VIII., *Act IV., Scene 2.*

And my ending in despair,
Unless I be relieved by prayer,
Which pierces so that it assaults
Mercy itself, and frees all faults.

EPILOGUE TO THE TEMPEST.

(a) Does it not seem to you that there is need of much forethought, in order that a person may not unconsciously pray for great evils for himself, while he thinks he is praying for good ? PLATO.

O Jupiter, give us good things whether we pray for them or no ; but withhold evil things from us, even though we pray for them.

PLATO.

¹ Ps. xviii. 6, cxvi. 3—6.

XCVII.

PRAYER FOR PARDON.

Repent therefore of this thy wickedness, and pray
 God, if perhaps the thought of thine heart may be
 forgiven thee.

ACTS viii. 22.

If you bethink yourself of any crime
 Unreconciled to Heaven and grace,
 Solicit for it straight.

OTHELLO, *Act v., Scene 2.*

XCVIII.

PRAYERS FOR THE WICKED
INEFFECTUAL.

Now we know that God heareth not sinners.¹

JOHN ix. 31.

If I regard iniquity in my heart, the Lord will
 not hear me.²

PS. lxvi. 18.

For what is the hope of the hypocrite, though
 he hath gained, when God taketh away his soul?

¹ Prov. xv. 8, 29 ; James iv. 3.

² Isa. lix. 2 ; Matt. xxiii. 14.

Will God hear his cry when trouble cometh upon him ?³

JOB xxvii. 8, 9.

And when ye spread forth your hands, I will hide mine eyes from you : yea, when ye make many prayers, I will not hear : your hands are full of blood.⁴

ISA. i. 15.

The gods are deaf to hot and peevish vows :
They are polluted springs, more abhorr'd
Than spotted livers in the sacrifice. (a)

TROILUS AND CRESSIDA, *Act v., Scene 3.*

Words without thoughts never to heaven go.

HAMLET, *Act III., Scene 3.*

XCIX.

QUARRELS SHOULD BE LEFT TO GOD.

Say not, I will do so to him as he hath done to me.

PROV. xxiv. 29.

³ Jer. xi. 11 ; Ezek. viii. 18 ; Zech. vii. 13.

⁴ Prov. xxviii. 9 ; Jer. xiv. 12.

(a) Whosoever prays to God while he is in a state or in the affection to sin, his prayer is an abomination to God. If we be not good men, our prayers will do us no good, we shall be in the condition of them that never pray at all. The prayers of a wicked man are like breath of corrupted lungs ; God turns away from such unwholesome breathings.

JEREMY TAYLOR.

No petition of the perjured is acceptable to Jove. PLAUTUS.

Dearly beloved, avenge not yourselves, but rather give place unto wrath : for it is written, Vengeance is mine : I will repay, saith the Lord.¹

[ROM. xii. 19.

His disciples James and John . . . said, Lord, wilt thou that we command fire to come down from heaven, and consume them even as Elias did ? But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of.²

LUKE ix. 54, 55.

Say not thou, I will recompense evil ; but wait on the Lord, and he shall save thee.³

PROV. xx. 22.

God will be avengèd for the deed ;
Take not the quarrel from His powerful arm,
He needs no indirect nor lawless course
To cut off those who have offended Him. (a)

KING RICHARD III., *Act I., Scene 4.*

¹ Lev. xix. 18 ; Gen. xlix. 5—7 ; 1 Sam. xxiv. 17.

² 1 Pet. ii. 21—23 ; Matt. v. 24.

³ 1 Tim. v. 15 ; Matt. v. 38, 39.

(a) In highest heav'n
Vengeance 'mid storms and tempests sits enshrined,
Vested in robes of lightning, and there sleeps,
Unwaked but by the incensed Almighty's call.
Oh, let not man presume to take unbid
That dread vicegerency ! MASON.

Put we our quarrel to the will of Heaven,
Who, when He sees the hours ripe on earth,
Will rain hot vengeance on offenders' heads.

KING RICHARD II., *Act 1., Scene 2.*

C.

THE TRIUMPH OF RELIGION IN
AFFLICTION.

My flesh and my heart faileth : but God is the
strength of my heart, and my portion for ever.¹

Ps. lxxiii. 26.

O Lord, my strength and my fortress, and my
refuge in the day of affliction.²

JER. xvi. 19.

Though he slay me, yet will I trust in him.³

JOB xiii. 15.

Yea, though I walk through the valley of the
shadow of death, I will fear no evil, for thou art
with me ; thy rod and thy staff they comfort
me.⁴ (a)

Ps. xxiii. 4.

¹ Lam. iii. 24 ; Ps. cxix. 57.

² Ps. xlv. 1 ; Isa. xxxi. 1, 2.

³ Rom. viii. 38, 39 ; 2 Tim. iv. 6—8 ; Prov. xiv. 32.

⁴ Isa. xliii. 2 ; 1 Cor. xv. 55.

(a) Blessed for ever be that mother's child whose faith has made him the child of God. The earth may shake, the pillars of the

Now God be praised ! that to believing souls
Gives light to darkness, comfort in despair.

KING HENRY VI., *2nd Part, Act II., Scene I.*

earth may tremble under us, the countenance of the world may be appalled, the sun may lose his light, the moon her beauty, the stars their glory ; but concerning the man that trusted in God, if the fire have pronounced itself unable as much as to singe a hair of his head, if lions, beasts ravenous by nature, and keen with hunger, being set to devour, have, as it were religiously, adored the very flesh of the faithful man—what is there in the world that shall change his heart, overthrow his faith, alter his affections towards God, or the affection of God to him ?

HOOVER.

Philosophy is a proud, sullen detector of the poverty and misery of man. It may turn him from the world with a proud, sturdy contempt, but it cannot come forward and say, “Here are rest, grace, peace, strength, consolation.”

CECIL.

When the pulse indeed beats high, and we are flushed with youth, and health, and vigour—when all goes on prosperously, and success seems almost to anticipate our wishes,—then we feel not the want of the consolations of religion ; but when fortune frowns, our friends forsake us—when sorrow, or sickness, or old age comes upon us, then it is that the superiority of the pleasures of religion is established over those of dissipation and vanity, which are ever apt to fly from us when we are most in want of their aid.

WILBERFORCE.

When ranting round in pleasure's ring,
Religion may be blinded :
Or if she gie a random sting,
It may be little minded.
But when in life we're tempest-driven,
A conscience but a canker,
A correspondence fix'd wi' Heaven
Is sure a noble anchor !

BURNS.

(Religion) an everlasting lodestar, that beams the brighter in the heavens the darker here on earth grows the night around him.

CARLYLE.

CI.

HYPOCRISY IN DEVOTION.

This people draweth nigh unto me with their mouth, and honoureth me with their lips ; but their heart is far from me.¹

MATT. xv. 8.

There is a generation that are pure in their own eyes, and yet is not washed from their filthiness.²

PROV. xxx. 12.

Two men went up into the temple to pray ; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself : God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.³

LUKE xviii. 10, 11.

Ye are they which justify yourselves before men ; but God knoweth your hearts.⁴

LUKE xvi. 15.

'Tis too much proved, that with devotion's visage,
And pious action, we do sugar o'er
The devil himself.

HAMLET, *Act III., Scene I.*

¹ Isa. lviii. 1—3 ; Titus i. 16.

² Acts viii. 21 ; Rev. iii. 2 ; Prov. xxiii. 26.

³ Isa. i. 15 ; Rev. iii. 17, 18 ; 2 Tim. 3, 5.

⁴ 1 Sam. xvi. 7 ; Jer. xvii. 10 ; Matt. xxiii. 25.

Oh, what may man within him hide,
Though angel on the outward side. (a)

MEASURE FOR MEASURE, *Act III., Scene 2.*

God knows, of pure devotion.

KING HENRY VI., *2nd Part, Act II., Scene 1.*

CII.

PRACTICE BETTER THAN PRECEPT.

Let us not love in word, neither in tongue; but
in deed and in truth. 1 JOHN iii. 18.

Be doers of the word, and not hearers only,
deceiving your own selves.¹ JAMES i. 22.

See that thou come
Not to woo honour, but to wed it. (a)

ALL'S WELL THAT ENDS WELL, *Act II., Scene 1.*

(a) An ill man is always ill; but he is then worst of all when he
pretends to be a saint. BACON.

Piety, like the other virtues, cannot have any connexion with vain
show or dissimulation. CICERO.

¹ Matt. vii. 21; Luke xi. 28; John xiii. 17; Rom. ii. 13.

(a) Virtue dwells not upon the tip of the tongue, but in the temple
of a purified heart. SENECA.

Religion consists not in knowledge, but in a holy life.

JEREMY TAYLOR.

CIII.

HEROISM OF SELF-GOVERNMENT.

He that is slow to anger is better than the mighty ; and he that ruleth his spirit than he that taketh a city.¹

PROV. xvi. 32.

Brave conquerors ! for so you are
That war against your own affections,
And the huge army of the world's desires. (a)

LOVE'S LABOUR'S LOST, *Act 1., Scene 1.*

It is not enough that we idly gaze on the heavenly course ; we must personally enter it.

CHALMERS.

Not alone to know, but to act according to thy knowledge, is thy destination, proclaims the voice of my inmost soul ; not for indolent contemplation and study of thyself, nor for brooding over emotions of piety ; no, for action was existence given thee ; thy actions, and thy actions alone, determine thy worth.

FICHTE.

Hast thou noticed well the distinction between truth and the expression of truth, or art thou one of the foolish to whom thine own religious palaver is truth ? Words are not truth, though words and books may be *the expression* of truth. Truth can no more be printed than the atmosphere can. The word atmosphere can be printed, so can an analysis of its properties ; but in what way will the best analysis of the atmosphere profit a man if his lungs do not inhale the thing itself ?

PULSFORD.

¹ Prov. xix. 11 ; 1 Sam. xxv. 32, 33 ; Rev. ii. 7.

(a) He conquers twice who upon victory overcomes himself.

BACON.

There never did, and never will, exist anything permanently noble and excellent in a character which was a stranger to the exercise of self-denial.

SIR WALTER SCOTT.

Now, lords, my choler being overblown
 With walking once about the quadrangle,
 I come to talk of commonwealth affairs.

HENRY VI., *2nd Part, Act I., Scene 3.*

Better conquest never canst thou make
 Than arm thy constant and thy nobler parts
 Against these giddy, loose suggestions.

KING JOHN, *Act III., Scene I.*

What is the best government? That which teaches us to govern
 ourselves.

GOETHE.

Man, who man would be,
 Must rule the empire of himself; in it
 Must be supreme, establishing his throne
 On vanquish'd will, quelling the anarchy
 Of hopes and fears, being himself alone.

SHELLEY.

He who reigns within himself, and rules passions and fears, is
 more than a king.

MILTON.

The more a man denies himself, the more he shall obtain from
 God.

HORACE.

Real glory
 Springs from the silent conquest of ourselves;
 And without that the conqueror is nought
 But the first slave.

THOMSON.

If inclination conquer a man, it is all over with him; he is the
 slave of his inclination, not of himself. But if he conquers his
 inclination, he truly lives, and shall be famed as a conqueror of
 conquerors.

PLAUTUS.

Reader, attend—whether thy soul
 Soars fancy's flight beyond the pole,
 Or darkling grubs this earthly hole
 In low pursuit,
 Know, prudent, cautious self-control
 Is wisdom's root.

BURNS.

CIV.

DUTY OF SELF-EXAMINATION.

Examine yourselves.

2 COR. xiii. 5.

Let a man examine himself; for if we would judge ourselves, we should not be judged.

1 COR. xi. 28, 31.

If a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work.¹

GAL. vi. 3, 4.

Go to your bosom ;

Knock there. (*a*)

MEASURE FOR MEASURE, *Act II., Scene 2.*

¹ Lam. iii. 40 ; Ps. lxxvii. 6.

- (*a*) By all means use sometimes to be alone ;
 Salute thyself ; see what thy soul doth wear.
 Dare to look in thy chest, for 'tis thy own ;
 And tumble up and down what thou find'st there.

HERBERT.

'Tis greatly wise to talk with our past hours,
 And ask them what report they bore to heaven,
 And how they might have borne more welcome news.

YOUNG.

Examine well yourself ; make different scrutinies and observations ; but more especially consider this,—whether you have made progress in philosophy or in life itself, in knowledge or in practice.

SENECA.

Oh that you would turn your eyes towards the napes of your necks, and make but an interior survey of your good selves.*

CORIOLANUS, *Act II., Scene 1.*

CV.

SELF-PRAISE UNSEEMLY.

Let another man praise thee, and not thine own mouth : a stranger, and not thine own lips.¹

PROV. xxvii. 2.

For not he that commendeth himself is approved.

2 COR. x. 18.

For men to search their own glory is not glory.

PROV. xxv. 27.

Peace, Trojan ; lay thy finger on thy lips !

The worthiness of praise distains his worth,

If that the praised himself brings forth the praise.

TROILUS AND CRESSIDA, *Act I., Scene 3.*

* "With allusion," says Johnson, "to the fable which tells us that every man has a bag hanging before him, in which he puts his neighbour's faults,—and another behind him, in which he stows his own."

¹ Gen. xi. 4 ; Dan. iv. 30 ; Phil. ii. 3 ; John v. 44 ; James v. 16.

He that is proud eats up himself. Pride is his own glass, his own trumpet, his own chronicle ; and whatever praises itself but in the deed, devours the deed in the praise.

TROILUS AND CRESSIDA, *Act II., Scene 3.*

There's not one wise man among twenty that will praise himself.

MUCH ADO ABOUT NOTHING, *Act V., Scene 2.*

O sir, to such as boasting show their scars,
A mock is due.

TROILUS AND CRESSIDA, *Act IV., Scene 5.*

We wound our modesty, and make foul the clearings of our deservings, when of ourselves we publish them. (*a*)

ALL'S WELL THAT ENDS WELL, *Act I., Scene 3.*

(*a*) To praise a man's self cannot be decent, except it be in rare cases.

BACON.

All thanks must perish, and are lost
When authors their own actions boast.

MARTIAL.

Leave thy friends to speak of these ; if possible, thy enemies to speak of these ; but at all events thy friends. CARLYLE.

Real merit of any kind *will* be discovered, and nothing can depreciate it but a man's exhibiting it himself.

CHESTERFIELD.

CVI.

SIMPLICITY OF A CHARITABLE SPIRIT.

(Charity) thinketh no evil.

I COR. xiii. 5.

Whose nature is so far from doing harms,
That he suspects none.

KING LEAR, *Act 1., Scene 2.*

CVII.

RESISTANCE OF SIN.

Resist the devil, and he will flee from you.¹

JAMES iv. 7.

That monster, custom, who all sense doth eat
Of habit's devil, is angel yet in this :
That to the use of actions fair and good
He likewise gives a frock, or livery,
That aptly is put on ; refrain to-night,
And that will lend a kind of easiness
To the next abstinence ; the next more easy,
For use can almost change the stamp of nature,

¹ Eph. iv. 27 ; 1 Pet. v. 8, 9 ; Eph. vi. 11.

And either curb the devil, or throw him out
With wondrous potency.

HAMLET, *Act III., Scene 4.*

CVIII.

A SPECIAL PROVIDENCE.

Behold the fowls of the air : for they sow not,
neither do they reap, nor gather into barns ; yet
your heavenly Father feedeth them.²

MATT. vi. 26.

Are not two sparrows sold for a farthing ? and
one of them shall not fall on the ground without
your Father.

MATT. x. 29.

Who provideth for the raven his food ?³

JOB xxxviii. 41.

There is a special providence in the fall of a
sparrow. (a)

HAMLET, *Act V., Scene 2.*

² Luke xii. 24.

³ Ps. cxlvii. 8, 9 ; Ps. civ. 27.

(a) No leaf moves, but God wills it.

CATALAN PROVERB.

Who ever knew Jove careless of his children ?

SOPHOCLES.

The Deity is so great, and of such a nature, that He beholds all
things at once, and hears all things, and is everywhere present, and
takes care of all things unceasingly.

XENOPHON.

He that doth the ravens feed,
Yea, providently caters for the sparrow,
Be comfort to my age !

AS YOU LIKE IT, *Act II., Scene 3.*

CIX.

DECEIT.

The words of his mouth were smother than butter, but war was in his heart ; his words were softer than oil, yet were they drawn swords.⁴

Ps. lv. 21.

Draw me not away with the wicked, and with the workers of iniquity, which speak peace to their neighbours, but mischief is in their hearts.

Ps. xxviii. 3.

They bless with their mouth, but they curse inwardly.

Ps. lxii. 4.

Some that smile have in their hearts, I fear,
Millions of mischief.

JULIUS CÆSAR, *Act IV., Scène 1.*

Ah, that deceit should steal such gentle shapes,
And with a virtuous visor hide deep vice.

KING RICHARD III., *Act II., Scene 2.*

⁴ Matt. xxvi. 49 ; Prov. xii. 18.

My tables—meet it is, I set it down,
That one may smile and smile, and be a villain.

HAMLET, *Act I., Scene 5.*

Thou art like the harpy,
Which, to betray, doth wear an angel's face,
Seize with an eagle's talons.

PERICLES, PRINCE OF TYRE, *Act IV., Scene 4.*

The devil can cite Scripture for his purpose ;
An evil soul, producing holy witness,
Is like a villain with a smiling cheek,
A goodly apple rotten at the heart ;
Oh, what a goodly outside falsehood hath !

MERCHANT OF VENICE, *Act I., Scene 3.*

CX.

PENITENCE SHOULD SATISFY ALL.

If thy brother trespass against thee, go and tell
him his fault between thee and him alone ; (a) if
he shall hear thee, thou hast gained thy brother.¹

MATT. xviii. 15.

If thy brother trespass against thee, rebuke him ;
and if he repent, forgive him.²

LUKE, xvii. 3.

(a) It is not usual, Melitus, to accuse men before this court for undesigned offences, but to take them apart and admonish them.

PLATO.

¹ Luke. xix. 17.

² Ps. cxli. 5 ; James v. 20.

Who by repentance is not satisfied,
Is nor of heaven, nor earth ; for these are pleased ;
By penitence the Eternal's wrath's appeased.

TWO GENTLEMEN OF VERONA, *Act v., Scene 4.*

Not to relent is beastly, savage, devilish.

KING HENRY VIII., *Act 1., Scene 4.*

Henry VIII., 154, 265

CXI.

OATHS.

Swear not at all. But let your communication
be, Yea, yea ; nay, nay ; for whatsoever is more
than these, cometh of evil. MATT. v. 34, 37.

But above all things, my brethren, swear not ;
but let your yea be yea, and your nay, nay ; lest
ye fall into condemnation. JAMES v. 12.

'Tis not the many oaths that make the truth ;
But the plain single vow that is vow'd true.

ALL'S WELL THAT ENDS WELL, *Act IV., Scene 2.*

What other oath
Than honesty to honesty engaged,
That this shall be, or we will fall for it.

Swear priests and cowards, and men catelous,*
 Old feeble carrions, and such suffering souls
 That welcome wrongs ; unto bad causes swear,
 Such creatures as men doubt ; but do not stain
 The even virtue of our enterprise,
 Now the insuppressive metal of our spirits,
 To think that or our cause or our performance
 Did need an oath.

JULIUS CÆSAR, *Act II., Scene 2.*

I'll take thy word for faith, not ask thine oath ;
 Who shuns not to break one will sure crack
 both. (a)

PERICLES, PRINCE OF TYRE, *Act I., Scene 2.*

CXII.

SATANIC SUBTLETY.

Satan himself is transformed into an angel of
 light.¹

2 COR. xi. 14.

* Deceitful.

(a) It is a great sin to swear unto a sin ;
 But greater sin to keep a sinful oath.

KING HENRY VI., *2nd Part, Act v., Scene 1.*

Never call God to witness for the sake of your own advantage,
 even though you might swear truly. SOCRATES.

Rash oaths, whether kept or broken, frequently produce guilt.

DR. JOHNSON.

¹ Job ii. 1.

Now the serpent was more subtle than any beast
of the field which the Lord God had made.²

GEN. iii. 1.

That old serpent called the Devil and Satan,
which deceiveth the whole world.

REV. xii. 9.

Devils soonest tempt, resembling spirits of light.

LOVE'S LABOUR'S LOST, *Act IV., Scene 3.*

The devil hath power
To assume a pleasing shape.

HAMLET, *Act II., Scene 2.*

When devils will their blackest sins put on,
They do suggest at first with heavenly shows.

TIMON OF ATHENS, *Act II., Scene 3.*

O cunning enemy, that to catch a saint,
With saints dost bate thy hook! most dangerous
Is that temptation, that doth goad us on
To sin in loving virtue.*

MEASURE FOR MEASURE, *Act II., Scene 2.*

² 2 Cor. xi. 3.

* There is no vice so simple, but assumes
Some mark of virtue on his outward parts.

MERCHANT OF VENICE, *Act III., Scene 2.*

Oftentimes, to win us to our harm,
The instruments of darkness tell us truths;
Win us with honest tifes, to betray us
In deepest consequence. (a)

MACBETH, *Act I., Scene 3.*

O what authority and show of truth
Can cunning sin cover itself withal !

MUCH ADO ABOUT NOTHING, *Act IV., Scene 1.*

Let's write good angel on the devil's horn,
'Tis not the devil's crest.

MEASURE FOR MEASURE, *Act II., Scene 4.*

CXIII.

THE DEVIL QUOTING SCRIPTURE.

And [the devil] saith unto him, If thou be the

(a) That hath been thy craft,
By mixing somewhat true, to vent more lies.

MILTON.

Satan, the father of lies, can declare the most important truths when it will serve his purpose ; and if he were permitted, he could do more mischief by ingeniously connecting the doctrines of the gospel with pernicious errors and immoral practice, than by every species of superstition, persecution, and infidelity.

REV. T. SCOTT.

Errors, to be dangerous, must have a great deal of truth mingled with them. It is only from this alliance that they can ever obtain an extensive circulation ; from pure extravagance, and genuine, unmingled falsehood, the world never has, and never can, sustain any mischief.

SYDNEY SMITH.

Son of God, cast thyself down ; for it is written,
He shall give his angels charge concerning thee ;
and in their hands they shall bear thee up, lest at
any time thou dash thy foot against a stone.

MATT. iv. 6.

The devil can quote Scripture for his purpose.
An evil soul producing holy witness
Is like a villain with a smiling cheek,
A goodly apple rotten at the core.

MERCHANT OF VENICE, *Act I., Scene 3.*

But then I sigh, and with a piece of Scripture
Tell them, that God bids us do good for evil,
And thus I clothe my naked villany
With old odd ends, stolen forth of holy writ ;
And seem a saint when most I play the devil.

KING RICHARD III., *Act I., Scene 3.*

In religion
What damnèd error but some sober brow
Will bless it and approve it with a text,
Hiding the grossness with fair ornament. (a)

MERCHANT OF VENICE, *Act III., Scene 2.*

(a) E'en ministers they hae been kenn'd,
In holy rapture,
A rousing whid at times to vend,
And nail't wi' Scripture.

BURNS.

CXIV.

IDOLATRY.

They worship the work of their own hands, that which their own fingers have made.¹ ISA. ii. 8.

For health, he calleth upon that which is weak ; for life, prayeth to that which is dead ; for aid, humbly beseecheth that which hath least means to help ; and for a good journey he asketh of that which cannot set a foot forward ; and for gaining and getting, and for good success of his hands, asketh ability to do of him that is most unable to do anything. WISDOM xiii. 18, 19.

'Tis mad idolatry
To make the service greater than the god.

TROILUS AND CRESSIDA, *Act II., Scene 2.*

CXV.

TEMPTATION TO BE AVOIDED.

Watch and pray, that ye enter not into temptation.² MATT. xxvi. 41.

¹ Hosea viii. 6.

² 1 Pet. v. 8 ; Eph. vi. 18.

Abstain from all appearance of evil.³

I THESS. v. 22.

Jesus answered and said, Get thee behind me,
Satan.

LUKE iv. 8.

Enter not into the path of the wicked, and go not
in the way of evil men. Avoid it, pass not by it,
turn from it, and pass away.⁴

PROV. iv. 14, 15.

My son, if sinners entice thee, consent thou not.

PROV. i. 10.

Come out from among them and be ye separate,
saith the Lord, and touch not the unclean thing.

2 COR. vi. 17.

He is no man on whom perfections wait,
That knowing sin within will touch the gate.

PERICLES, PRINCE OF TYRE, *Act I., Scene 1.*

Lie in the lap of sin, and not mean harm ?
It is hypocrisy against the devil ;

³ Rom. xiv. 21.

⁴ Ps. i. 1, 2 ; Eph. v. 11.

They that mean virtuously, and yet do so,
The devil their virtue tempts, and they tempt
heaven.*

OTHELLO, *Act IV., Scene 1.*

Satan, avoid ! I charge thee tempt me not.
COMEDY OF ERRORS, *Act IV., Scene 3.*

'Tis not for gravity to play at cherrypit with
Satan. (a) TWELFTH NIGHT, *Act III., Scene 4.*

Do not give dalliance
Too much the rein ; the strongest oaths are straw
To the fire i' the blood.
TEMPEST, *Act IV., Scene 1.*

* How oft the sight of means to do ill deeds
Makes deeds ill done !

KING JOHN, *Act IV., Scene 2.*

(a) He who has no mind to trade with the devil should be so wise
as to keep from his shop. SOUTH.

He had need of a long spoon that eats with the devil. Men fancy
they can cheat the arch-cheater, can advance in partnership with
him up to a certain point, and then, whenever the connexion be
comes too dangerous, break it off at their will ; being sure in this to
be miserably deceived ; for, to quote another [proverb] in the same
tone, *He who has shipped the devil must carry him over the water.*

TRENCH.

Never yet
Could sinner to his sin a period set.
When did the flush of modest blood inflame
The cheek once harden'd to the sense of shame ?
Or when the offender, since the birth of time,
Retire contented with a single crime ?

JUVENAL.

Sometimes we are devils to ourselves,
 When we will tempt the frailty of our powers,
 Presuming on their chainful potency. (*b*)

TROILUS AND CRESSIDA, *Act IV., Scene 4*

CXVI.

THE DANGER OF AN UNGOVERNED TONGUE.

The wicked is snared by the transgression of his
 lips.¹

PROV. xii. 13.

The lips of a fool shall swallow up himself.²

ECCLES. x. 12.

Whoso keepeth his mouth and his tongue, keepeth
 his soul from troubles.³

PROV. xxi. 23.

(*b*) If we know our own weakness, and the strength of sin, we shall fear to expose ourselves to hazards, and be willing even to abridge ourselves of some things lawful when they prove dangerous; or he that will do always all he lawfully may, shall often do something that lawfully he may not.

ARCHBISHOP LEIGHTON.

¹ 2 Sam. i. 2—16; Dan. vi. 7, 8, 24.

² Luke xix. 22; Job xv. 6.

³ Eccles. xx. 6.

Many a man's tongue shakes out his master's undoing. (a)

ALL'S WELL THAT ENDS WELL, *Act II., Scene 4.*

(a) Give not thy tongue too great a liberty, lest it take thee prisoner. A word unspoken is, like the sword in the scabbard, thine ; if vented, thy sword is in another's hand. QUARLES.

He that cannot refrain from much speaking is like a city without walls ; and less pains in the world a man cannot take than to hold his tongue ; therefore, if thou observest this rule in all assemblies, thou shalt seldom err. Restrain thy choler, hearken much and speak little ; for the tongue is the instrument of the greatest good and greatest evil that is done in the world.

SIR WALTER RALEIGH.

No man can live without breath, and yet some might live longer than they do if their breath were better employed. "Some men's throats have been cut by their own tongues," as the Arabian proverb intimates. "Life and death," saith Solomon, "are in the power of the tongue." Critics observe that a *word* and a *plague* grow upon the same root in the Hebrew tongue.

It is certain that some men's breath hath been baneful poison, both to themselves and others. It was a word that cut off Adonijah (1 Kings ii. 23), and thousands since his day have died upon the point of the same weapon. It is therefore wholesome advice that is given us (Ps. xxxiv. 12), "What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile." FLAVEL.



SHAKSPEARE'S ALLUSIONS

TO

SCRIPTURE CHARACTERS, INCIDENTS,
ETC.

IN THE NEW TESTAMENT.

He alludes to *Herod*, in *Henry V.*, act iii., sc. 3 ;
in *Antony and Cleopatra*, act i., sc. 2 ;
twice in act iii., sc. 3, of the same play ;
also in act iii., sc. 6, and act iv., sc. 6 ; and
in *Hamlet*, act iii., sc. 2.

To *Pilate*, in *King Richard II.*, act iv., sc. 1 ; and
King *Richard III.*, act i., sc. 4.

To *Judas*, in *Love's Labour's Lost*, act v., sc. 2 ;
As *You Like It*, act iii., sc. 4 ; *King Richard*
II., act iii., sc. 2, and act iv., sc. 1 ; and in
King Henry VI. (3rd part), act v., sc. 7.

To *Barrabas*, in the *Merchant of Venice*, act iv., sc. 1.
To the *Parable of the Rich Man and Lazarus*, in *King*
Richard II., act iv., sc. 1 ; in *King Henry IV.*
(1st part), act iv., sc. 2, and act iii., sc. 3, of
the same play.

- To the *Parable of the Prodigal Son*, in the Merry Wives of Windsor, act iv., sc. 5 ; in the Comedy of Errors, act iv., sc. 3 ; in King Henry IV. (1st part), act iv., sc. 2 ; in As You Like It, act i., sc. 1 ; and in the Two Gentlemen of Verona, act ii., sc. 3.
- To the *Legion of Devils*, in Twelfth Night, act iii., sc. 4 ; and in the Merchant of Venice, act i., sc. 3.
- To *Golgotha*, in Macbeth, act i., sc. 2 ; and in King Richard II., act iv., sc. 1.

IN THE OLD TESTAMENT.

- He alludes to *Adam*, twice in Much Ado about Nothing, act ii., sc. 1 ; in Love's Labour's Lost, act iv., sc. 2 ; in As You Like It, act ii., sc. 1 ; in the Comedy of Errors, act iv., sc. 3 ; in King Henry IV. (1st part), act iii., sc. 3 ; in King Henry V., act i., sc. 1 ; in King Henry VI. (2nd part), act iv., sc. 2 ; and twice in Hamlet, act v., sc. 1.
- To *Adam and Eve*, in Love's Labour's Lost, act v., sc. 2 ; and in King Richard II., act iii., sc. 4.
- To *Eve*, in Two Gentlemen of Verona, act iii., sc. 1 ; Merry Wives of Windsor, act iv., sc. 2 ; Twelfth Night, act i., sc. 5 ; and in Love's Labour's Lost, act i., sc. 1.
- To *Cain*, in Love's Labour's Lost, act iv., sc. 2 ; King

John, act iii., sc. 4; King Richard II., act v., sc. 6; King Henry IV. (2nd part), act i., sc. 1; King Henry VI. (1st part), act i., sc. 3; Hamlet, act v., sc. 1.

To *Abel*, King Richard II., act i., sc. 1; King Henry VI. (1st part), act i., sc. 3.

To *Abraham*, twice in the Merchant of Venice, act i., sc. 3.

To *Jacob*, five times in the Merchant of Venice, act i., sc. 3; and once in act ii., sc. 5, of the same play.

To *Japheth*, King Henry IV. (2nd part), in act ii., sc. 2.

To *Hagar*, in the Merchant of Venice, act ii., sc. 5.

To *Laban*, twice in the Merchant of Venice, act i., sc. 3.

To *Noah*, in Twelfth Night, act iii., sc. 2.

To the *Flood*, in the Comedy of Errors, act iii., sc. 2.

To the *beasts entering the ark*, in As You Like It, act v., sc. 4.

To *Pharaoh's soldiers*, in Much Ado about Nothing, act iii., sc. 3.

To *Pharaoh's lean kine*,* King Henry IV. (1st part), act ii., sc. 4.

* Stevens says that the following lines from Hamlet, act iii., sc. 4, contain an allusion to Pharaoh's dream, in Gen. xli.:—

Look you now, what follows :
Here is your husband ; *like a mildew'd ear*,
Blasting his wholesome brother.

But the allusion is a little obscure, and may be questioned.

- To the *manner of Sisera's death*, in the *Tempest*, act iii., sc. 2.
- To *Job*, in *King Henry IV. (2nd part)*, act i., sc. 2.
- To *Job and his wife*, in *Merry Wives of Windsor*, act v., sc. 5.
- To *Daniel*, in the *Merchant of Venice*, act iv., sc. 1.
- To *Nebuchadnezzar*, in *All's Well that Ends Well*, act iv., sc. 5.
- To *Samson*, in *Love's Labour's Lost*, act i., sc. 2.
- To *Samson and Goliath*, in *King Henry VI. (1st part)*, act i., sc. 2.
- To *Goliath*, in *Merry Wives of Windsor*, act v., sc. 1.
- To *Deborah*, (the prophetess,) in *King Henry VI. (1st part)*, act i., sc. 2.
- To *Jezebel*, in *Twelfth Night*, act ii., sc. 5.
- To *Jephthah*, in *Hamlet*, act ii., sc. 2 ; and in *King Henry VI. (2nd part)*, act iii., sc. 2.
- To *David*, in *King Henry IV. (2nd part)*, act iii., sc. 2.
- To *Ahithophel*, in *King Henry IV. (2nd part)*, act i., sc. 2.
- To *Solomon*, in *Love's Labour's Lost*, act i., sc. 2., and act iv., sc. 3.
- To the *Queen of Sheba*, in *King Henry VIII.*, act v., sc. 4.*

* Shakspeare also alludes to several characters of the Apocryphal books which I have not included in the above.

I have collected these Allusions in order to illustrate more fully the frequency and facility with which Shakspeare was in the habit of referring to such subjects, and to show with what extreme readiness they offered themselves to his mind and pen ; arguing, as they do, a familiarity with the Bible not very common in any case, and, in his particular arena, most singularly exceptional. Besides these, there are still a great number of passages in his writings, although not quotable either as parallels or as direct allusions, that nevertheless, by some peculiarity of phrase or figure, distinctly reveal a biblical source, or suggest at once some biblical equivalent. Take, for example, the following from “ *All’s Well that Ends Well*,” act ii., sc. I, where Helena, the daughter of a famous physician, in trying to persuade the King of France to try the remedy she possesses for the cure of his disease, pleads the following arguments in defence of her youth and seeming inexperience :—

“ He that of greatest works is finisher,
Oft does them by the weakest minister ;
So holy writ in babes hath judgment shown,
When judges have been babes. Great floods have
 flown
From simple sources ; and great seas have dried
When miracles have by the greatest been denied.
Oft expectation fails, and most oft there
Where most it promises ; and oft it hits
Where hope is coldest, and despair most sits.”

What a comprehensive ramification of biblical allusion do these few words contain! The first lines call to mind at once the text in 1st Corinthians—"God hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things that are mighty." Then in the next lines we are reminded of Matthew xxi. 16—"Out of the mouths of babes," etc., and in the words, "When judges have been babes," of the child-prophet Samuel, and of the youthful Daniel judging the two elders. In the next sentence we have a hint of Moses' miracle in Horeb (Exodus xvii.), and in the passage, "Great seas have dried," etc., reference is made to the children of Israel passing through the Red Sea, when the power by which such miracles were wrought was denied by "the greatest," evidently alluding in this case to Pharaoh.

But although such numerous allusions undeniably prove a most intimate and ready acquaintance with the Bible, it is not the literal evidence these afford, so much as the general tone and morality of the works of Shakspeare that reveal the eminently scriptural tendency of his genius. The letter in many cases yields but a doubtful testimony. Shakspeare himself tells us that even "the devil can cite Scripture for his purpose;" and it is not so much in these verbal proofs, as in the purely scriptural

character of his exalted philosophy that the most conclusive evidence of this distinguishing tendency is shown. Outside the Scriptures themselves there is no more eloquent exponent of divine truth than he ; and so comprehensive is the range of his intelligence in this specialty of his many-sided power, that there is scarcely a valuable truth in the wide field of moral philosophy the Scriptures unfold, he has not wielded with the overwhelming power which genius only can, and illustrated with that colossal breadth of utterance which is his, and his alone.

One of the greatest attractions in the biblical tone of his philosophy arises from its being so eminently characterized by those influences which flow more immediately from Christian sources, and from the fact of its never sinking to the dead level of that respectable pagan morality which constituted the greater part of the philosophy of his classical times, and, unfortunately, still continues to hold its place in a great deal of the morality, and more especially of the preached morality, of our own. In our own day, however, it is unquestionably exhibiting symptoms of a steady decline. The regular trade article in morality has not the ready market it once had, and is not listened to with anything like the same degree of patience. The dispensers of these "beggarly elements" of philosophy have

almost had their day; the age has outgrown them, and exhibits a daily increasing impatience of their distressing unfitness. Perhaps they will not be much longer wanted. In these times of miraculous mechanical contrivance, I live in daily expectation that some moral Babbage will invent a machine, something of the nature of the calculating hand-organ of his name, which, with every revolution, shall evolve these respectable old truisms, with a corollary of appropriate reflections to each, so many in the minute, that will effectually supersede the flesh and blood apparatus now in use for that purpose. Such an invention would not only save the conscientious hearer that harassing irritation that arises between the duty of listening and the difficulty of listening to any profit, but it would save the speaker also the moral twinge that, in every honest man, must accompany the heartless reiteration of such barren twaddle.

But to return to our subject: it is impossible to find any of this ready-made article in Shakspeare. You never detect his morality arranged in graceful folds about him for purposes of exhibition; far less in any case in the shape of mere literary padding. As you read, you feel that it is in the blood and bone; that his philosophy and he have indeed "grown together," and that their parting would be "a tortured body."

The peculiarly Christian spirit I have referred to as leavening his whole philosophy is everywhere observable in the fondness with which, through the medium of his noble characters, he produces in endless change of argument and imagery, illustrations of that wisdom which is "first pure, then peaceable, gentle, and easy to be entreated." In his allusions to the Almighty, he delights in those attributes that more particularly represent Him in the character of His New Testament title of "The God of Peace," and between man and man would rather inculcate the humanizing doctrine of forgiveness, and recommend the "quality of mercy," than the rugged justice of the "eye for eye and tooth for tooth" morality of the first dispensation. With what tenderness, and yet with what power, he advocates, in innumerable passages, those virtues which more immediately grow from the seed sown in the Christian revelation ; of that gentle spirit that "seeketh not her own ;"

"That hath a tear for pity, and a hand
Open as day for melting charity."

Of Forgiveness : the forgiveness that, carrying the fifth petition of the Lord's Prayer in its heart, can say, "I pardon him, as God shall pardon me." Of Kindness, "the cool and temperate wind of grace," nobler ever than revenge ; Kindness, that to help another in adversity

"Will strain a little,
For 'tis a bond in men."

Of Forbearance, that teaches "To revenge is no valour, but to bear ;" and that

" The rarer action is
In virtue than in vengeance."

Of Charity, ("an attribute to God himself,") that "droppeth as the gentle rain from heaven upon the place beneath." Of Peace, that "draws the sweet infant breath of gentle sleep ;" not the peace, however, of inaction ; not the maudlin peace at any price of the half-hearted and timid, for he teaches also that

" Rightly to be great
Is greatly to find quarrel in a straw,
When honour's at the stake ;"

but that self-restraining, self-denying, self-victorious peace ; that peace which

" Is of the nature of a conquest ;
For then both parties nobly are subdued,
And neither party loser."

Of Pity "that's a degree* to love." Of Compassion, that hates "the cruelty that loads a falling man," and tells us

" 'Tis not enough to help the feeble up,
But to support him after."

And again, of the duty of charitable judging, a duty

* Relation.

so emphatically prominent in New Testament morality, where can we find a more pointed and more powerfully beautiful rendering of the text, "Judge not, lest ye be judged," than in the following passage from "Measure for Measure"—words that might arrest an unkind speech on the very lips, sending it back "as deep as to the lungs."

"How would you be,
If He, which is the top of judgment, should
But judge you as you are? Oh, think on that,
And mercy then will breathe within your lips,
Like man new made."

On the other hand, there is scarcely a vice he has not helped to make more repugnant, and which he has not gibbeted in its turn. On this side of the question he utters no uncertain sound, nor ever incurs the woe the prophet threatens "unto them that call evil good and good evil." For although possessing above all men the power to "season with a gracious voice," he never uses it to "obscure the show of evil," but with a rhetoric that gives no quarter, and that in some cases would be inexcusably coarse, except upon the plea of his own proverb, that "diseases desperate grown" are only to be remedied by "desperate appliance," he attacks the enemy with the zeal of a reformer. With a matter of fact literality of power and purpose that disarms vice at all points of the delusive fascination that

surrounds it, and strips all falsehood of its dangerous plausibility,—

“The seeming truth which cunning times put on,
To entrap the wisest :”—

with a magic eloquence that dissolves “into thin air,” every argument that would attempt to

“Hide the grossness with fair ornament,”

and with an utter scorn and repudiation of the self-deceiving and exculpatory logic that would “skin the vice o’ the top,” he drags it to the light of day, and exhibits the monster in all its native hideousness, with “the primal eldest curse upon ’t.” One after another, in dismal procession, he leads the culprits out, to take their place in a pillory that will last as long as language, making them hateful in a single line, sometimes in a single epithet—“Lean-faced Envy;” “Back-wounding Calumny;” “Tiger-footed Rage;” “Vaulting Ambition” (“by that sin angels fell”); “Viperous Slander,” “whose tongue out-venoms all the worms of Nile;” Jealousy, “The Green-eyed Monster;” Ingratitude, “The Marble-hearted Fiend,” and that most heinous form of it, “Filial Ingratitude,” he puts in its perfect place in these two lines :—

“Is it not as this mouth should tear this hand,
For lifting food to ’t?”

"Avarice," the "ambitious foul infirmity," that "grows with such pernicious root." The Deceitfulness,

"Which to betray doth wear an angel's face,
Seize with an eagle's talons."

The relentless Implacability that is "beastly, savage, devilish." The deep Duplicity that can "smile and smile and be a villain." The Hypocrisy, that "with devotion's visage, and pious action," can "sugar o'er the devil himself."

The eloquent power with which Shakspeare reproduces the leading truths of Scripture, tells with what terrible effect—"sharper than a two-edged sword"—they must have entered his own soul; and not entering merely, but taking sternest possession, and "bringing into captivity every thought" to their obedience. Judging, indeed, from his works, never did the seed fall in more fertile ground, producing and reproducing flowers, fruit, and seed again "an hundredfold," and in a form so catching and so easy of re-distribution, that no doubt many a chance wind, acting unconsciously as God's missionary, has carried stray seeds of his genius far into the waste places of the earth, and permeating the crowded and almost inaccessible centres of those moral deserts called civilised, must have cheered and re-established in

hope many a poor neglected heart that, but for him, had scarcely heard of the good seed at all.

Some of his most eloquent passages exhibit in a remarkable degree that invaluable power, which seems to belong exclusively to genius, and most eminently to his, of impressing us with those truths which, from their universally acknowledged importance, have at length sunk by their extreme triteness into the most vapid of commonplaces ; so utterly "flat, stale, and unprofitable," as almost to have ceased impressing us at all. Truths that are old enough to have come in with the light from chaos, and have been the common property of philosophers ever since ; truths that in modern times are handed about, and looked upon rather in the light of interesting moral fossils, than calculated in any way to fill a useful office in life, and that, no doubt, if there is any truth in the theory of the extreme antiquity of the race, must have constituted the principal stock-in-trade of the pre-Adamite moralist, if that interesting variety of the *genus homo* was then developed. These fossiliferous cake-dried axioms, that in common hands have almost ceased to retain any organic feature, with one touch from the genius of Shakspeare start into new life, shake off the trammels of prescribed form, and walk forth again in the proportions of nature. And, although in many cases he

takes his text from the homeliest of every-day reflections, his morality never flattens into preaching, his advice is never obtrusive, his rebuke never degenerates into mere railing, his sentiment never sickens into sentimentality. The old gray-haired reflections that wag their heads and their tongues in stereotyped phrase over such subjects as the "swiftness of time," the "shortness of life," the "danger of delay," and such like,—subjects that have served the purposes of philosophers and moralists so long, that it is all but impossible to say anything new about them that is true, or true that is new; these he clothes with such freshness and rejuvenescence, and launches with such emphasis and originality, that they strike again as if for the first time.

Truths of a more purely religious nature he touches with the simple reverence of one who feels that he is handling sacred things, and he never loses an opportunity of bringing their higher influence to bear on the ordinary conduct of life. Amongst those zealous biographers of Shakspeare who have laboured to show what employment or profession he was educated for, and what office in life he was originally intended to fill, (from evidence afforded by particular passages in his works, such as those quoted by Malone, and concurred in by Collier, as tending to prove he must have

studied for the law, or such as many other of his biographers have brought forward in support of the various professions they severally contend for,) I have often wondered that no ingenious critic should ever have attempted to show that he must have been intended for the Church.

Certainly the theory would not be any more absurd than some of those that have been already argued, and innumerable passages might be quoted from his works in support of it, that would not require half the racking to make them fit, that some of them have been subjected to for similar purposes.

It is indeed impossible to peruse his works without the reflection being repeatedly forced upon one, that if the world in him has gained its greatest dramatist, it has at least lost a divine—perhaps the divinest.

Jeremy Taylor has been called "The Shakspeare of the Church," and probably he of all others best deserves the compliment. Yet, putting them both together, and honestly looking "upon this picture and on that," it is impossible but to admit that the good bishop suffers considerably—as indeed, who would not?—by such a comparison. If Shakspeare's mind is at all reflected in his works; if in them he has, in his own phrase,

"Set us up a glass
Where we can see the inmost part of him,"

he has certainly revealed a moral genius, whose unparalleled force, and almost inconceivable fecundity, has lifted him out of all comparison with any other writer, divine or otherwise, and in fact has exhibited "material" enough ("not to speak it profanely") to furnish a whole Upper House of ordinary bishops.

Of his other general gifts, had they been developed in that direction, whose eloquence could have been more powerful than his, "to stir men's blood," and awaken the "capability and god-like reason" to clearer conceptions of its highest interests?

To whose more gifted tongue could with greater power have been committed the "oracles of God"? With eloquence like his to such a "cause conjoined,"

"Preaching to stones
Would make them capable."

What voice more tenderly fitted than his—"in words that rob the Hybla bees, and leave them honeyless"—to teach the sweet "uses of adversity"? to

"Speak patience
To those that wring under the load of sorrow;"

or to commend the efficacy and "twofold force" of prayer—

"To be forestall'd ere we come to fall,
Or pardon'd being down."

Or, turning from the amenities of the gospel to

the frowning terrors of the law, who could have wielded the sword of the Spirit with more terrible effect than he? Never did any writer bring nearer to the consciences of men those influences which reach us from "that undiscovered country," the world of spirits; or urge with greater force those wholesome restraints that grow out of "a dread of something after death;" whilst in the shuddering glimpse he gives us of the torments of a horrible hereafter, "the secrets of the prison-house" are revealed to us, and rendered with such terrific effect as to turn all the fire and brimstone eloquence of ordinary preaching into the merest pyrotechny and ineffectual cracker. Who, again, teaches us the dread lessons of all-eloquent death,—

"Last scene of all,
That ends life's strange eventful history,"

in more impressive language than he? that "fell arrest without all bail" which one day will lay hold upon each one, with its warrant in the name of God, from which there can be no appeal? Though "we fat all creatures else," says he, "to fat us, we fat ourselves for maggots." Do what we can to ward off and postpone the evil day, it will come in spite of all the cunning and skill we can bring to bear against it, for he reminds us that, although

"By medicine life may be prolong'd, yet death
Will seize the doctor too."

He takes every available opportunity of edging in the salutary remembrance of the "one event that happeneth to the righteous and to the wicked, to the clean and to the unclean;" giving particular prominence to the fact that "there is no discharge in that war."

It spares no ranks, and has no respect of persons. "Your fat king and your lean beggar is but variable service, two dishes but to one table." Let a man have all the advantages this world can bestow, "on fortune's cap, the very button," "framed in the prodigality of nature," and let

"his fame fold in
This orb o' the earth;"

nevertheless, unto him, as unto all, the day will come when

"Two paces of the vilest earth
Is room enough."

The Shakspearian text followed in these Parallels has for the most part been that of the Cambridge edition. Shakspeare has been so overgrown by annotation, that it is sometimes no easy task to decide upon the most likely reading. Fortunately, this abuse has nearly run its course.

The original Shakspearian annotator, we would fondly hope, belongs to an almost extinct species. Not that he is uninteresting as a literary fossil,

but we confess that the appearance of a real live specimen fills us with apprehension. It is difficult to regard his extinction with other feelings than those of entire satisfaction; and, indeed, when we call to mind the awful botchery he has been sometimes guilty of, we are almost tempted to go further, and to "curse serpigo and the rheum for ending him no sooner." The field of his labour has been long ago exhausted and over-wrought, and may now be allowed to lie fallow without any injury to the text of the poet, and no small comfort to that considerable portion of the reading public who feel in duty bound to give some attention, however trifling, to all Shakspearian subjects. In the Cambridge edition, the editors give us as many sometimes as twenty different readings of the same line, and exhibit very fully the absurdities which an inordinate love of emendation and annotation leads to, although it appears to us that they do so at the cost of loading the best edition of the poet ever published, with what we humbly conceive to be a quantity of very unnecessary matter. Although in such a work it would have been impossible but to have referred to a very great number of annotators, we should have thought it hardly necessary to quote—except with the intention of provoking a laugh—the evident absurdities

of that class of annotators from whom we may select Becket as the representative man—fellows who make the most ingenious emendations of what turns out to be merely a printer's error; who give you endless interpretations of a passage nobody sees any difficulty in but themselves; and who, in fact, to fit them with a cap of their poet's own making, are continually "drawing out the thread of their verbosity finer than the staple of their argument. We abhor such fantastical fantasies—such insociable and point-device companions—such rackers of orthography."

The edition, however, of Messrs. Addis and Wright, together with Mr. Booth's admirable reproduction of the first folio of 1623—which, for all critical purposes, is of even greater value—should be sufficient to constitute hereafter every Shakspearian student his own annotator, so that at last we may comfort ourselves with the reflection that the annotator's "occupation's gone." Not so easily disposed of, however, are those other Shakspearian parasites, the biographers—those collectors of minute facts regarding his early life and employments, the exact amount of his learning, all the traditional particulars about his friends, his wife and family, his goods and chattels, and, generally speaking, everything that by the remotest association can be dragged into the catalogue of

his belongings. There seems to be no end to the writers who deal in this sort of ware. It might have been supposed that when the usual sources of such information had been fairly wrought up ; all the parish registers, corporation books, contemporary notices ; all the deeds, wills, and mortgages that could contribute the faintest ray of light upon the subject, and much that could contribute nothing ; when the poet's tree had supplied material for the last cane and the very last (?) snuff-box,—it might have been supposed that these writers might also have been starved out from sheer want of pabulum—in this case certainly “a consummation most devoutly to be wished.” But no, like Macbeth, “they bear a charmed life ;” or, like the line of Banquo, they seem as they would “stretch out to the crack of doom.” Their material appears to grow as fast as it is cropt. Their capacity is fathomless as Juliet's love—“the more they give to us, the more they have.” Every now and then, indeed, these biographers seem to fall asleep, but it takes but the slightest rumour of a Shakspearian discovery to show us that in this case, it is not the biographer that nods, but we that dream. Like the unseen clansmen of Roderick Dhu, on the merest whistle of such an announcement they rise up in hundreds, and the literary horizon may be said actually to bristle with the steel (pens) of Shaksperian re-

tainers. A bit of rat-eaten old parchment found in a garret is enough to start them—an old receipt, a tavern bill, or, above all, a Shakspearian autograph. It matters little whether or not such autograph can be proved genuine, or whether the sacred hieroglyphics be found now upon the fly-leaf of an Ovid's *Metamorphoses*, and now upon the Book of Common Prayer. It affords all the more ground for controversy, and a greater variety of those ingenious deductions quoted to substantiate some particular view of the poet's life, the biographer may have pledged himself to support. Upon such slender cue and motive as these so-called discoveries afford, the biographer will proceed to write an elaborate essay, or perhaps imagine he has sufficient ground upon which to base a new life of the poet or another edition of his works, for with these gentlemen as with the palæontologists—you have only to give them a *molar*, and they will get you up at once the entire animal.

But, these absurdities aside, it is a melancholy fact that after all the intelligent research of such men as Collier and Malone, of Dyce and De Quincey, of Charles Knight, Steevens, Halliwell, and Staunton; we are still compelled to admit the justice of Hallam's remark, when in his "Literature of Europe" he says, "Of William Shakspeare, whom we seem to know better than any human writer, it may be

truly said that we scarcely know anything." Never was human life more hopelessly shrouded in mystery and doubt. Not one of the more important creatures of his imagination but leaves a more distinctive impression than does the poet himself. We may say, indeed, that in his works we have his faith and his philosophy preserved, but we can say the same of Plato or of Moses. In all other actual and earthly respects his name is as remote as these. Homer is hardly less a myth than he. If we have not seven cities contending for his birthplace, we have seventy and seven writers haggling about his birthday; and though all that pertains to his earthly pilgrimage is matter of comparatively recent date, this Nemesis of uncertainty not only follows him like his shadow from his cradle to his grave, but it haunts his memory like a ghost. The house he was born in is agreed upon rather by tradition than fact, for the poet's father was possessor of three houses in Stratford, and of another about a mile from the town on the Warwick road. None of us know how he lived—what he was—and only very indefinitely how he looked in the flesh. He eludes us at every turn. Like the vanishing ghost of Hamlet's father, one cries out "he is here," another "he is here," and a third "he is gone." His portraits have been subjects of endless controversy, and indeed if we try them by the ordinary rules

applied in matters of testimony, and bring them together that we may prove, by looking "upon this picture and on that," how they corroborate each other, the result is singularly unfortunate,—so much so, that one does not know how to meet the scepticism that would dismiss them all as merely "counterfeit presentments." The almost delicate beauty and refinement of the portrait by Cornelius Jansen, side by side with that awful effigy at Stratford, is really comparing "Hyperion to a satyr." We can no more convince ourselves of the likeness of that burly bust, than we can bring ourselves to believe, with Aubrey, that the poet was a butcher, and we have always considered it a matter of regret that Malone was allowed to whitewash it. It would have been much more in keeping with the art that produced it, had it been allowed to remain in all its original glories of scarlet coat, with cheeks to match, hazel eyes, and a beard of what Nick Bottom would call "your orange-tawny." The "tomb-maker"—as Wevil calls him—who produced it, was probably a country mason, who, in rainy days, carved a variety of such heads for stock—with the hideous little cherubs and inverted link all complete—and did not carve them well, for, as Hamlet would say, "he imitates humanity most abominably." We never see a representation in any shape of that awful caricature, with its mon-

strous upper lip, and its open-mouthed and brainless stare, but our "gorge rises at it." "It has no speculation in its eyes." "Hence, horrible shadow," we say; rather let us cling to our own ideal Shakespeare, than have our dream disturbed by any such shocking reality as this. The man we see—"in our mind's eye, Horatio"—the handsome, courted, and accomplished friend of Southampton and Pembroke—

"Complete in feature and in mind,
With all good grace to grace a gentleman."

The portrait by Martin Droeshout has been very severely, and we think very justly, condemned. The Stratford bust is not less deserving of censure. It is impossible to reconcile such productions as these with the placid wisdom and benevolence of "gentle Shakspeare," as one of the roughest of men has called him, and as he is reflected in the Chandos portrait; or even with Aubrey's tradition that "he was handsome and well made." But the whole matter, like everything else pertaining to his life, is warped in tradition; vague, unconfirmed, and problematical. The only point concerning his portraits, about which there seems to be almost no doubt—after all that has been said about them—is this, that he never sat for his portrait at all.

His life, previous to his career as an actor, is quite as hopelessly involved in mystery, and has

afforded ground for such a babel of conjecture, that, standing helpless amid the innumerable theories advanced by his biographers as to his early employments—schoolmaster, glover, poacher, woolstapler, lawyer's clerk, stable-boy, or butcher,—we can only hold up our hands in amazement, and exclaim with as good reason as Macduff, "Confusion now hath made his masterpiece." Then, again, of his life in London, except that he wrote plays there, and sometimes acted, we know nothing. Whether or not his wife came to live with him there? How often he visited Stratford? To whom he addressed his "sugared sonnets;" how we are to interpret them, and how far they are to be considered autobiographical? are questions that have been answered in twenty different ways, and have furnished matter for endless dispute. Of his pursuits and manner of his life after his retirement to his native town, all is idle and unfounded speculation. In short, the whole of our positive knowledge regarding him is unfortunately too much like Parolle's title to knowledge at all, "within very little of nothing." We may go on balancing probabilities about him to the end of time, but the fact remains unchanged, that, of anything in the shape of substantial evidence, of valid documentary testimony, we have almost nothing.

From this unfortunate paucity of reliable fact

regarding the actual and outer aspect of Shakspeare's life, it is with a sense of relief as well as satisfaction that we turn to the inexhaustable mine of his labours, that self-registering record, which after all is the most valuable part of his, as of every man's biography; and it as a contribution towards this end that these parallels are submitted to the reader.

The objection, however, may be made, that we have been dwelling altogether upon Shakspeare's virtues, without once mentioning his faults; that we have been drawing attention to his beauties, but have said nothing about what may be considered objectionable in him.

Yet, of course, it will be admitted that, in collecting parallels from his works wherewith to-illustrate the truths of Scripture, it was altogether unavoidable that the higher side of his philosophy should thereby be exhibited. As for his faults—for although all those who have made a study of his works, and to whom his wisdom is "familiar as household words," will be ready to say, in the language of one of his most eminent contemporaries, "I honour his memory on this side idolatry as much as any man;"* it would be saying he was more than human to say he had none—whilst per-

* Ben Jonson—Discoveries.

haps the very *humanness* of his philosophy, so closely coinciding and dovetailing with the innermost experiences of his fellow-men, is the only satisfactory explanation of his world-wide fame, and the main secret why "all men's hearts are his." Most of his shortcomings, however, will be found, on examination, to belong more to the age in which he lived than to the man himself; impurities in a great measure contracted from the contagious circumstances through which it was his lot to pass, and which seem to have oppressed no man so much as they did Shakspeare himself. For, on comparing his works with those of his contemporaries in the same department of literature, it is impossible not to be struck with the higher standard of morality, and the immeasurably greater purity of his writings. In his sonnets (the only trustworthy biography of his inner life) we find him deploring the associations which the nature of his public calling inevitably drew upon him, in the following lines :—

"O, for my sake do you with fortune chide,
The guilty goddess of my harmful deeds,
That did not better for my life provide,
Than public means, which public manners breeds.
Thence comes it that my name receives a brand,
And almost thence my nature is subdued
To what it works in like the dyer's hand :
Pity me then, and wish I were renew'd ;
Whilst, like a willing patient, I will drink

Potions of eyesell * 'gainst my strong infection,
 No bitterness that I will bitter think,
 Nor double penance, to correct correction.
 Pity me then, dear friend." †

To such as do not deem this a sufficient answer, we have nothing further to urge, but would only ask a question in return, The perfect man, who is he? Where shall we find "the beauty of the world, the paragon of animals," without the "dram of base;" the perfection

"so absolute
 That some impurity doth not pollute,"

the precious metal "unmixed with baser matter"?

In the words of the wise king, "Who can say, I have made my heart clean? I am pure from my sin?" or who, before Hamlet's searching query, can do otherwise than stand silent, "Use every man after his desert, and who shall 'scape whipping?"

It has been said that the best of men at best is but a man; so we must even accept Shakspeare on the like human condition; and it is enough, perhaps, to leave the question here, and keeping our eyes still upon his virtues, which alone can profit us, to say that, except in the inspired volume itself, there is no higher, no purer philosophy; no more exalted conceptions of the Almighty, or of all that is good

and beautiful in His universe ; no keener, shrewder wisdom for men's use ; no deeper, surer counsels—with “the milk of human kindness” running audibly through them—for life's trials ; no wider, larger-hearted sympathy for the whole human race, than can be found in the writings of Shakspeare.

FINIS.

INDEX.

- Accountability to God, 42.
Activity a necessary condition of true enjoyment, 116.
Adversity, Compensations of, 1.
Affliction, The blessed uses of, 6.
Ambition, The fall of, 12.
Associates, The influence of, 16.
Avarice, The unprofitableness of, 155.

Bacon, biblical tone of his writings, 1.
Brevity of life, 155.

Charity, 31, 198.
Christ the Redeemer, 3.
Compensations of adversity, 1.
Conscience, The courage of a good, and the cowardice of a bad, 33.
Conscience, The satisfaction of a good, 40.
Contentment, The comforts of, 43.
Corruption of human nature, 110.
Curses, Danger of using, 165.

Danger of prosperity, 99.
Dangers of idleness, 141.
Dangers of luxury, 14.
Death common to all, 55.
Death the end of all earthly troubles, 53.
Death, Readiness for, 71.
Deceit, 200.

Early training, The importance of, 59.
Envy of the wicked, 143.
Error its own corrective, 61.
Evil can only produce evil, 65.
Evil prayers granted, 21.
Evil recoiling on the evil-doer, 26.

- Faculties to be made good use of, 67.
Faithfulness, 74.
Falsehood, 53.
Faults, small ones, sometimes extinguishing all merit, 140.
Fear of God honourable, 93.
Forgiveness, 77.
Free-will, 79.
Friend, the rebuke of a true one invaluable, 86.
Friends forsaking poverty, 82.
Friends, unfaithful ones, 31.

Generosity to the poor, 89.
Genius, The moral element in, viii.
God's favours equally distributed, 105.
God's guidance, 92.
God's mercy to us should teach us mercy, 94.
God's vengeance not to be eluded, 136.
Good for evil, 97.
Good name, The value of a, 181.
Government under a child, to be deplored, 30.
Greatness, The troubles of, 43.
Guilt, The universality of, 103.

Happiness of the righteous, 135.
Honour, 88.
Human nature, Corruption of, 110.
Humility, 113.
Hypocrisy in devotion, 191.

Idleness, Dangers of, 141.
Idleness leading to poverty, 115.
Idolatry, 207.
Immortality, 147.
Impurity of literature self-destructive, x., xi.
Industry inculcated, 120.
Industry the road to wealth and honour, 121.
Influence of associates, 16.
Instinct, 148.
Intemperance, 150.

Kindness, The law of, 149.

Life compared to a passing cloud, 5.
Life of the spirit, 73.
Life, The shortness of, 155.
Living for the praise of men censured, 75.
Love makes a little, good cheer, 112.
Love of money, 171.
Luxury, Dangers of, 14.

- Mammon, 157.
Man, The foolishness of trusting in, 161.
Man, the grandeur of his nature, 163.
Marriage tie, The sacredness of the, 165.
Mercy an attribute of God, 166.
Mirth, The beneficial effects of, 167.
Moderation recommended, 170.
Moral blindness, 130, 134.
Moral conflict, 175.
Murder cannot be concealed, 51.
Music, The soothing effects of, 178.

Name, Value of a good, 181.

Oaths, 202.
Occupation, no pleasure without it, 116.
Old age venerable, 182.
Over-carefulness of the body censured, 19.
Overruling Providence, 90.

Peace-makers, God's blessing on, 184.
Penitence should satisfy all, 201.
Practice better than precept, 192.
Prayer for pardon, 186.
Prayer, its comfort in affliction, 185.
Prayer sometimes mercifully unanswered, 184.
Prayers of the wicked ineffectual, 186.
Precept at variance with practice, 127.
Present moment only ours, 122.
Prosperity, The dangers of, 99.
Providence, An overruling, 90.

Quarrels should be left to God, 187.

Rash judging reprov'd, 22.
Readiness for death, 71.
Rebuke of a friend invaluable, 86.
Religion, its triumph in affliction, 189.
Resistance of sin, 198.

Safety of a middle state, 108.
Satanic subtlety, 203.
Saving sacrifice, 73.
Scripture, the devil quoting it, 205.
Self-delusion of the wicked, 144.
Self-examination, The duty of, 195.
Self-government, The heroism of, 193.
Self-praise unseemly, 196.
Shakspeare's faith, 4 (Note).

- Shakspeare, his allusions to Scripture characters of the New Testament, 213.
- Shakspeare, his allusions to Scripture characters of the Old Testament, 214.
- Shakspeare, his annotators, 231, 232.
- Shakspeare, his biographers, 233.
- Shakspeare, his education, vi.
- Shakspeare, his portraits, 237.
- Shakspeare, the Christian character of his philosophy, 219.
- Shakspeare, the paucity of information concerning him, 236.
- Silence mistaken for wisdom, 11.
- Sin breeding sin, 66.
- Special Providence, 199.
- Spiritual blindness, 177.
- Spiritual life, 73.

- Talents, The parable of the, 68.
- Temptation to be avoided, 207.
- Thankfulness, 70.
- Time the test of truth, 126.
- Tongue, The danger of an ungoverned, 210.
- Truth, the importance of the testimony of its enemies, xv., xvi.

- Universality of guilt, 103.
- Usury, 76.

- Wealth, The dangers of, 99.
- Widow's friend, 93.
- Wife, a bad one, 133.
- Wife, a good one, 132.

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